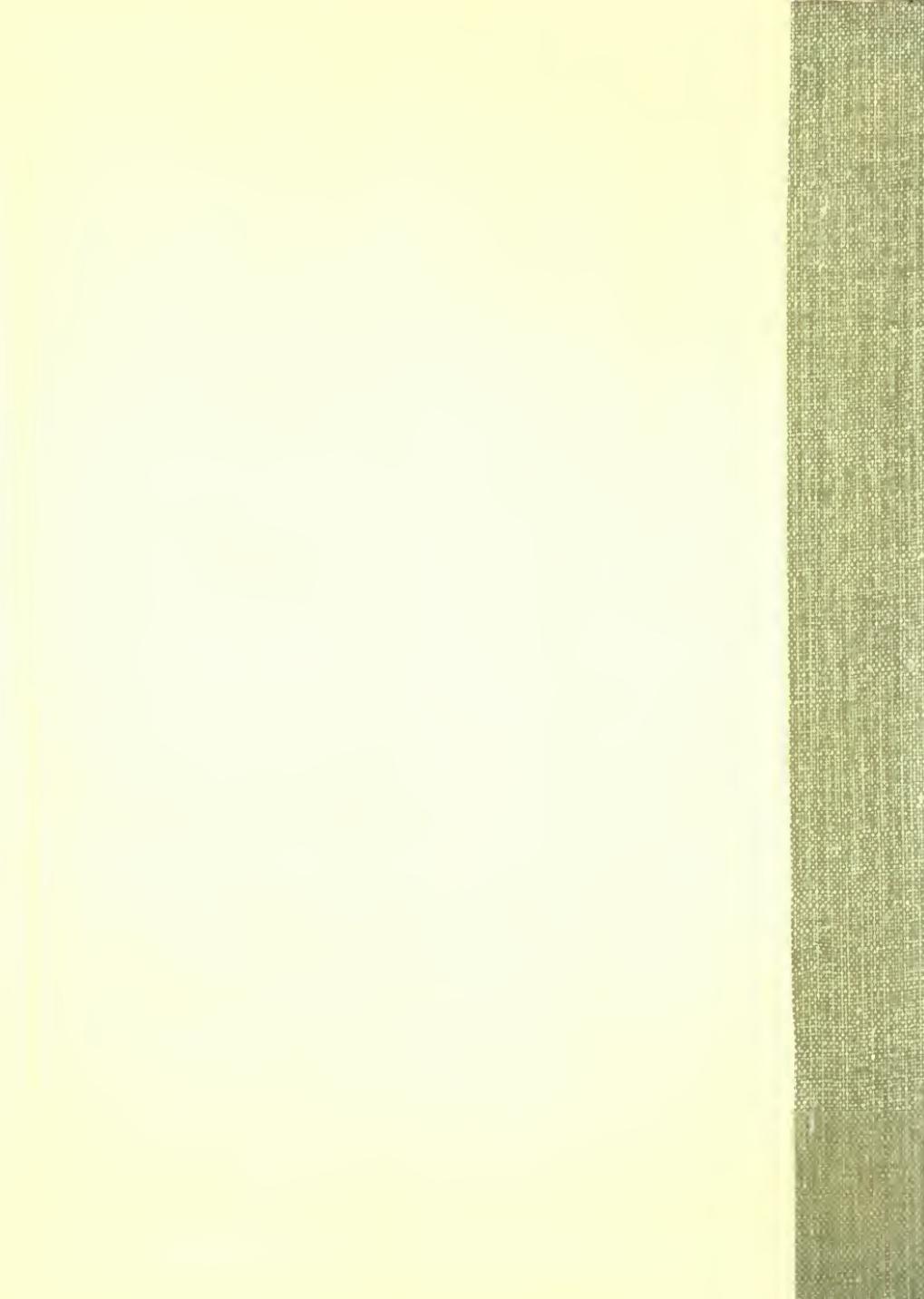
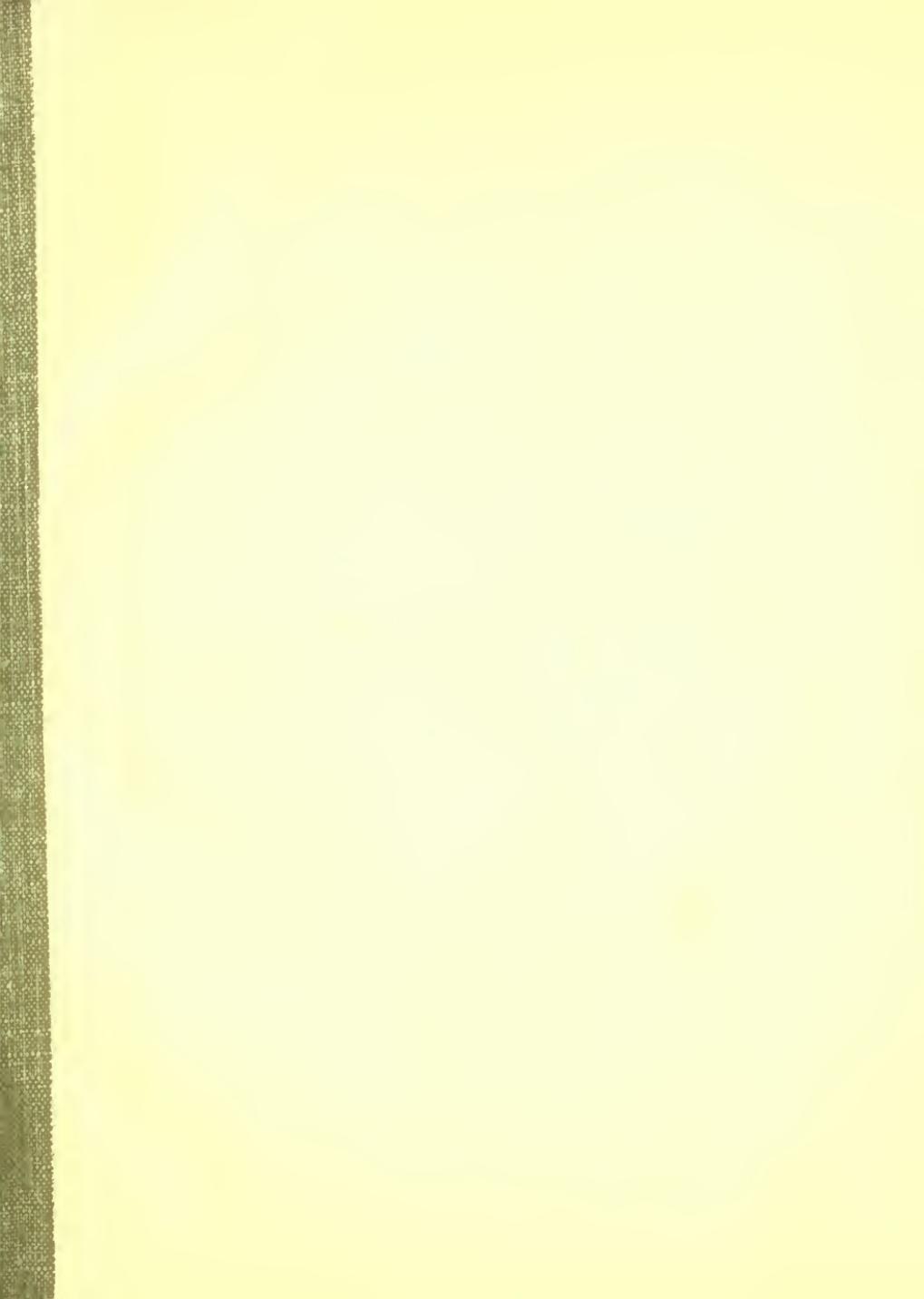


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G

ANTI BAAL-BERITH:  
OR  
The binding of the Covenant and  
all Covenanters to their good Behaviours.

BY

A Just Vindication of Dr. Gaudens Analysis (that is, his re-solving of the Covenant to Law and Justice, to Duty and Conscience, to Reason and Religion: Or his dissolving it) against the Cacotomy of a nameless and shameless Libeller the worthy Hyperraspistes of Dr. Burges.

Also against the pitiful Cavils and Objections of Mr. Zach.  
Grafton, A rigid Presbyter.

With an Answer to that Monstrous Paradox, of No Sacrilege no Sin, to alienate Church Lands, without and against all Laws of God and Man.

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Written by the Author of the Analysis.

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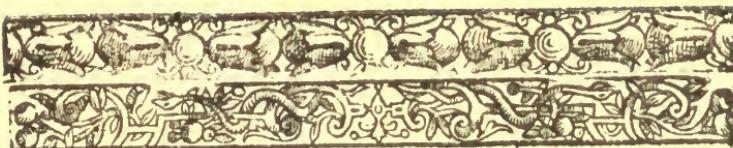
Eccles. 7. 16. Be not righteous overmuch.  
Phil. 4. 8. Whatsoever things are true, honest, just, pure, lovely, of good report,  
if any virtue and praise think on these things.

Votum non obligat nisi sed licta;  
Nec astringitur concientia, ubi violatur obedientia,

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LONDON, Printed by John Best, for Andrew Crook at the Green Dragon in St. Pauls Church-yard. 1661.





THE  
A U T H O R  
TO THE  
R E A D E R.

**H**aving had the *honor and happiness*, after the example of the great *Athanasius*, the industrious *S. Austin*, and our own learned Archbishop *Whitgift*, and Mr. *R. Hooker*, in our former dark and dismal times, to encounter with some success the enemies of this Church, of the King and Kingdom, in those popular and presumptuous waies, wherein they most pleased themselves: And having lived to see that the joy of *Hypocrites*, the prosperity of the *Wicked*, and the triumph of *Violent men* is but short; I further applied my self, since the most happy restaura-

To the Reader.

tion of our most welcome Sovereign, and in him, of all things sacred and civil, to advance the publique peace in those precedent just and moderate ways, wherin I saw the Remora's of our happy union did still mo't continue. Among which, that of the Covenant seemed one of the greatest and most popular: not as to those things in it, which are *consonant* to its general expressions of Loyalty, Religion, and Reformation, of limiting all mens endeavours and actions to their place, duty and calling agreeable to the Word of God, to the Laws of the Land, and to the power of godliness; To which all good men will readily agree:

But the scruple and scandal lies in that one captious particular of it, which concerns the Government of the Church in the way of Episcopacy, as it stands established by our Laws, and conform to the Catholick custom of this and all primitive, ancient Churches, which cannot be presumptuously and wilfully abolished by any one Church, or any Faction and party in that Church without the *sin of Schism*; nor can it justly be oppressed, while that Government only is under the appointment and protection of the Laws, and confirmed by the Oath and Conscience of the King, as Supreme Magistrate:  
Nor.

## To the Reader.

Nor can it be done charitably, while the abolition of Episcopacie must be made the injury and utter undoing of so many learned, godly, and innocent Bishops, with other reverend Ministers: Nor can it be done prudently, while the extirpation of Episcopacy, and introducing of an Headless Presbyterie, was, and is evidently to the overthrowing of all due Authority, Order, Government, Polity, Unity and Peace in this Church and State: Lastly, nor could not be done honestly & decently, because so much to the reproach of this Church & Nation; of our religion as Christian and Reformed, which hereby are exposed by the factious humors, and violent novelties of some men, to the highest and most odious Deformities of Schism, Rebellion, Perjury, Sacrilege, Inordination and Confusion.

To avoid all which mischiefs so grassant and incumbent on this Church and Kingdom, and still fomented by some peevish men, none of the most learned, ingenious or influential; for the learned and sober Presbyters do now all in Church and State (unite in a just Episcopacy, under a just Monarchy:) but the others are still stickling against both, under pretext of their once covenanting, as they fancy, against the horns and

## To the Reader

and hoofs, root and branch of all Bishops and Episcopall Authoritie.

Hence I thought it my duty freely to state the obligation of that Covenant, which some men so urge and idolize; not as to any thing in it which is holy, sacred, just, honest, or legally necessary (to which all men are tied by moral obligations, much ancienter then this of the Covenant) but meerly as to the parts of Episcopacy and Presbyterie, as distinct modes of Government in the Church.

Against the first, and for the second, some men fancie themselves (yea, and the whole Nation) so strictly engaged by this Covenant, that they may not in any kind conform to Episcopall Presidencie and Authoritie, though commend-ed to them by Scriptural precedents, by Apostoli-cal prudence, by Catholick customs, by universal consent and approbation of all the learned and godly men, ancient and modern in this and all Churches, beside the long possession it hath had in our Laws of England; as having in it nothing evil, either against the Word of God, or the rules of right Reason, or Precepts of good Order and Politic, but most consonant to them all, and so no way to be covenanted against as evil and un lawfull.

For

## To the Reader.

For the second (of headless Presbyterie) they are tooth and nail most pertinacious, and pretendedly conscientious, though not commanded of God any where, never used in the ancient Churches or this, a meer novelty as to the Church of England, against our Laws, and the very genius of the Nation, commonly begun by violence, and at best excusable onely by necessitie: Commonly attended with many seditious injuries, indignities and rapines in Church and State; and so no way apt to be absolutely covenantanted for, as having nothing in it piously, morally or politically good and necessary.

Yea further, Presbyterie, as an enemy to Episcopacy, is as much covariantanted against under the name of Schism and Superstition, as any thing can be, and as justly; since there is nothing more evident then this, That Presbyterie apostatizing from, and destructive to Episcopacy, is, as to the custom of the Catholick Church of Christ, and as to this Church of England, a most notorious Novelty, and riotous Schism in an Ecclesiastical sense: And as to our Laws, or National Constitutions (from Magna Charta to this day, which are all for Episcopacy) it is a Civil Schism, & illegal Faction, as full of superstition as sedition; as unrighteous as unruly: begotten by faction, maintained

ed

## To the Reader.

ed by force, nourished by blood and rapine, at last self-shaming and destroying, no less then confounding all things civil and sacred.

Which is no false or odious reflection, but a true and just representation of what our late miseries have printed on our faces, beads, backs, sides, hands and feet, as remarkably as the thorns, and whips, and nails, and spear did their wounds and marks on the sacred Body of our blessed Redeemer, when he was crucified with a scornful and wanton cruelty.

So that nothing in the World can appear more full of pride, partiality, presumption and pertinacie, then for men once befooled with the popular, yet illegal and impracticable noveltie of Presbyterie, to fancy themselves to be bound by any sacred Covenant, either to pursue such a dangerous, unlawful and destructive a toy, or to oppose so Apostolick, ancient, prudent, venerable and experienced a good as is in Episcopall order and Authority, rightly constituted, and wisely managed, according to our good Laws, and the examples of excellent Bishops in all ages of the Church.

Hence I concluded, that no Covenant, Vow or Oath could in truth, judgement or righteousness be taken, either absolutely against the first, as it

## To the Reader.

it is good ; or for the second, as it is evil. So that if the Covenant (as to that clause against Prelacy) were urged against Episcopacy, which is good by the law of God and man ; or for Presbyterie, which hath no Law for it, nor any necessary good in it, it must needs be so far null and void, unless it be (as it ought in reason, justice and conscience) regulated by such a sense and interpretation as is consonant to Scripture, Antiquity, Law, Loyalty and Equity : Whereby not only Episcopacie in its ancient, legal, paternal and presidential honor, rights and authority ; but Presbyterie in its subordinate juncture and fraternal assistance, might be exalted and maintained.

No man is further, then I desire to be, from any profaning the sacred name of God, by breaking any lawful Oath, Vow, or Covenant, or bringing sin and shame upon any mens souls, much less on the Nation. Yea, I vehementlie assert what is for the matter of it, morally and religiously professed in the Covenant ; from which obligations no man can be free or absolvea, whether he took the Covenant or not : But I abhor the childish Imposturage of those, who under fair prefaces and pretences, in their covenanting way, seek to wrap up and carry on their unjust and sacrilegi-

To the Reader.

our designs; & while they professed at first to the World at home and abroad, that they only aimed in the Covenant at humble, lawfull, loyal and honest endeavours, to reform what seemed, or really was amiss in the constitution or administration of Church Government in England: From hence (as Power and Succels tempted them) to make a surprize upon King and Parliament, Church and State; and by the screwings, and insinuatings of Factions projects and practices, at last utterly to exclude all ancient, venerable and lawful Episcopacy, and to obtrude upon this so famous and flourishing Church and Kingdom (without any counsel and consent of a National Synod, or any Civil Sanction of King, Lords and Commons) the illegal and undigested novelty of Presbyterie, which sets up a petty Pope or Spiritual Prince in every Parish, and puts the grand Polity or Publicke Government of the Church, into the power of those young, raw, rash and heady striplings, who are fitter by far to be governed, than to govern in chief any thing beyond their Passions and Lusts, their families and parishes, which in due subordination to their Fathers, Elders and Superiors, the Bishops, they may commendable manage, as honest Constables under Justices. But in a

Parity

## To the Reader.

Parity or Superiority, they would be as desparate drivers as Phaeton or Iebu; their pride, petulancy, juvenility, faction, and fury would soon set Church and State on fire, as the mutinous Souldiers do an Army, when they are all impatient to be commanded, and as ambitious to command others as unable to command them selves or others.

While I was thus soberlie promoting this just & Christian design, to which I presumed all men of uninterested minds would chearfully concur, to curb the peremptoriness of Presbytery, and to relieve the oppressed state of Episcopacy, out comes first a notorious Libeller, the work of an impotent and incontinent Scribler, animated or inspired (as it seems) by Dr. Burges (the quondam lay-Bishop and Dean of Wells); where the Author being afraid to shew his face, or own his name, merits as little regard as his vile Anatomy, which is a confused Rhapsody of Fallacy and Malice, enraged from the jealousy and dread of losing the great adventure which that wretched person and D.B. seems to have in some sacrilegious and unlawful purchase of Bishops and Church lands.

After this comes another, as weak and wilful as the former, though not so rude or raving: But as amicable and civil as can be expected

To the Reader.

from a rigid Presbyterian, who resolves not to be quiet, till he and his party rule Church and State, Kings and Bishops, against all former customs, and present Laws of this Church and Kingdom. So great a Dictator there is in little Mr. Grafton, a person whom I know not, yet I have so much love and value for him, as I finde him a pretender to something Loyal, Logical and Religious, though no lover of Rhetorick or Bishops.

With what success he hath encountr'd the justice and loyalty, reason and religion to which I sought to reduce the Covenant, and to which it must either bend or break, while I opposed the factious, irrational, injurious, sacrilegious, irreligious and barbarous sense which he and others with the Libeller seek to affix to it, possessed by a Presbyterian untamed spirit, I leavc to the Readers judgement and conscience.

Who, if an honest hearted Covenanter, hath libertie to keep what of it is lawful and just, and is onely obliged not to practice what he could not desire or promise, cover or covenant without sin; that is, to do injurie to any honest man, much less to so many worthy men as the Bishops of England, and other dignified Clergie men were and are, and least of all to the

Kings

To the Reader.

Kings of England, yea to the whole Church and Kingdom, to the Laws, and to God himself: to the prejudice of any of these, no Covenant may be taken or kept.

I deferred my Apologie awhile, first, because I had not time sooner to attend it: Secondly, because I expected that others of the like bran and leaven would appear in the cause, and so I might take them altogether: though I finde no men of learning and ingenuitie, but are ashamed to appear in such a cause, which so foul and notorious a Libeller had so polluted, as a meet Borborites: who savours so ranck of a sacrilegious Apostate, that nothing is considerable that he can say or do like himself.

He seems to have some irons in the fire, with which his dear friend Dr. Burges is like to burn his fingers: These he would fain hammer on the anvil of the Covenant, that is, sacrilege, on what he calls sacred: But the hot sparks fly too fast abroad to do much good on it: He will finde sober Presbyterians, who are no Purchasers of Church Lands, & so no way concerned in his sad adventures, who do verie Loyally, Pioosly, Prudently own, yea and profess to the Kings Majestic a quiescence under Episcopall Government, as no way inconsistent with the Covenant, in such a Legal,

## To the Reader

gal, Just, Pious and prudent sense, as onely can make it materially lawfull and obliging.

The truth is, the Libeller is such a Cretian Beast, and so greedie of filthy Lucre, that tis pity Mr. Grafton should be coupled with him: Therefore I have in most parts of my Reply, severed them as far as their Arguments or Sophistries differ. For this latter seems a corrigible Errant; the other an incorrigible Vagrart, whom the better world is onely obliged to thus far, that he did scare them with the addition of his dreadful Name: Not need he any greater Temptor or Tormentor then his owne evill minnes, and ulcerated conscience, which I pray God to cut and amend. For God forbid, who ever he be, that he should be out of my charitie, while he is capable of Gods mercy.

To conclude, if I weary thee, O Reader, know I have first wearied my selfe, and have no other excuse but the petulant importunity of these two Antagonists, or Baal-berisks. The one of which is ambitious to have his will, the other covetous to preserue his and Dr. Barges unhappy purchase, which are both now lost games, unless all England loose again their Laws and Wits, and honour and Consciences, and Kings, and Religion, and all that is Civil or Sacred, just or honest, which God defend.

Nor

To the Reader.

Not shall I be wanting by Gods help, as I have leisure, to repress the flames of such Incendiaries, while a few drops of ink will cool their courage, and confute their fallacy, and make their folly so manifest to all godly wise men, that they shall proceed no further.

This is certain, I have none to fear but God and the King, who abhor to be flattered: and if any factious or sacrilegious spirits fancy that they are now so considerable as to be either feared or flattered by my speech or silence, in respect of their Cavils and Objections, they wil much mistake their mark, as well as their party and interest; which in good earnest, as far as it is Anti-episcopal, never depended upon any strength of Reason, nor sincere Religion, nor honesty and ingenuity, but meerlie on Tumults and Armies, on popular arts, and factious fallacies, which are now God be thanked vanished, like the midnight shadows or morning dews when the Sun is risen.

All wise and worthy men now see the best and bottom of Presbyterie, and the want & worth of Episcopacy: and after many sad essays of factious, are resolved into the verity of faith, the sanctity of morals, the solemnity of Devotion, the authority of Ministry, the eminency of Episcopacy, and the unity of this Church National,

## To the Reader.

onal, which must be vindicated against all error, heresie, schism, prophaneness, immorality, irreverence, disorder, faction, rigid Presbyterie, Pragmaticks, Independencie, and all confusion. The Scene is now happily changed by Gods miraculous mercy: nor will any thing now take, ~~unless~~ the Factors for Novelty can finde new Actors, and new Visors, and new Armies for their designs. All the old palliations and paintings are vanished: nor hath Presbyterie any thing by which to recommend it self to the English Nation, but penitent, bumble and loyal submission to the Laws, to the King, and to the Bishops, which are no more to be extirpated by Presbyters, then Presbyters may be extirpated by Bishops: United, they are invincible; divided, they will not be very considerable. A Paternal preheminency of the one, and a Fraternal subordination of the other, is the center and circumference of this Churches peace, and the great Confirmation of our Religion as Christian and Reformed,

Farewell.

Anti

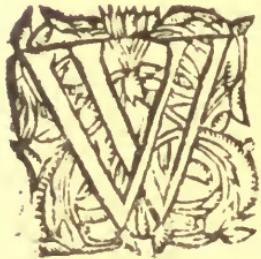


## ANTI BAAL BERITH:

The binding of the Covenant and all  
Covenanters to their good behaviour.

O R

A just Vindication of Dr. Gauden's  
Analysis, against the Anatomist and the  
Analeptist, the Libeller, and Mr. Crafton.



When I first set forth my *Analysis* or *Resolution* of the *Covenant* ( so far as it might any way seem reconcilable , and ought to have been consistent, as with Law and Justice , so with the *Apostolick* and *Catholick Government*, of this and all *ancient Churches*, in the way of Episcopal order and authority ) That is least Mr. *Crafton* should again mistake my meaning, the prefdency of one chief Presbyter or Bishop among many, and above all lesser Bishops or subordinate Presbyters in his Dioces, according to the ancient custom , and Laws Ecclesiastical and civil ) my aim was onely to absolve those soberer or simpler minded *Covenanters* from those superstitious and injurious snares, by which

B

the

Dr. Gauden  
design in his  
*Analysis*.

## *The binding of all Covenants and Covenanters*

the artifice of some men (mostwhat interessed in purchases of Crown and Church Lands) sought under the specious name of the *Covenant*, to captivate consciences to themselves, and oblige well-meaning men to everlasting antipathies against that most primitive, prudent, and only legal goverment of *Episcopacy*, merely through popular mistakes, and sinister prejudices against it; (of which no Oath, Covenant or Vow taken in Judgement, Truth, and Righteousness can be guilty.) It was far from my thoughts by such sober and true, though to some men smart expressions, as I then used in a matter of so great concern, to add any spark or fewel to those *sad combustions* in Church and State, which had so long exhausted the best *blood and spirits* of this Nation; And which were not thereby quenched until the *soft dews of heaven*, and the liberal, but gentle showres of the Divine goodness, distilled upon this scorched Church and State, in *miraculous mercies*, no less *unexpected* then *undeserved*, by a foolish people, and sinful nation; in which too many people being guilty of *Rebellions* and *Regicides*, of sacrilegious and scandalous Apostacies, must needs behold our blessed change, with as much envy, terror and regret at our happiness, as they have little remorse or shame for their former impietie, or present impenitency.

¶. Mean while all religious hearts were greatly refreshed, filled and overflowing with joy and thanks for those gracious and wonderful dispensations of God, not onely to the King and his Kingdoms, but to the distressed, despised, and almost destroyed Church of *England*; when they saw on the sudden the per-

person and majesty of the King , so long banished and contemned by men of *blood* and *sons of Belial*, but passionately desired , honored and loved by all honest Subjects and good Christians, restored to his Kingdoms in peace ; when they beheld the princely branches of that royal stock and family replanted in their native soyl, the honor, fulnes and freedom of Parliaments in Lords and Commons restored ; the captive; and almost desolate Church of *England*; which Foxes and Bores had wasted in a way to be redeemed ; the oppressed Bishops and other learned Churchmen, revived and in some sort repaired ; the just rigor of the long-baffled Laws recovered ; the black and bloody scandals of our Christian and reformed Religion, begun to be removed ; all things civil and sacred to put on a new face, and (as after squaller of the flood) to begin to flourish to the exceeding joy of all true English spirits, that had any regard to their reformed Church, and true religion so long flourishing in it.

5. After this blessed change of *beauty for ashes*, of the *wine of joy for the water of affliction*, of order for confusion ; of *Monarchy* and *Episcopacy*, for *Democracy* and *Anarchy*, for *Presbytery* and *Independency*. Dr. *Ganden* thought it not amiss to endeavour, as occasion was given , *with all meekness of wisdom* in truth and charity , fairly to remove any thing which he saw either in the nature of the things , or in peoples misconceits , might any way hinder the happy progress, and constant growth of our *common peace and prosperity*, both in Church and State ; which as no presumptuous sins or insolent usurpations of any men ought any longer to pervert ; so nor

The late hap-  
py restaura-  
tion of England.

## The binding of all Covenants and Covenanters

ought any private passions, or personal prejudices, or illegal engagements, or groundless superstitions, or partial Vows and Covenants any way binder or diminish; especially upon any such account as there be no precise command, or particular institution in the Word of God, nor yet any foundation or injunction in the Laws and customs of this Church and Kingdom; to neither of which the Covenant could pretend, in any plea of publick duty, right and necessity; either as to its matter, method, manner or authority; Nor doth either the *Malipart Anatomist*, or the *modester Analeptist* prove any of them; by which to give the Covenant any precedent validity of Religion or Law, as enjoyed by God or the King, apart from which its subsequent pressure or bond upon the souls of the takers, cannot be further considerable, then its general matter was morally lawful, pious, just and chearful; unless they think that must be made a maxime in morality and piety, *Fieri non debuit factum valet*; which holds only good in some State policies, or cases of civil exigency and necessity, where the change or remedy of things may be more dangerous, then the error and inconvenience which is happened.

Difference  
between the  
Analeptist and  
Anatomist.

s. Neither the *Anatomist* nor the *Analeptist* (whom Dr. *Gauder* doth not joyn now, or at any time together, as to any exact parallel of their minds and manners (which may differ as much as white and black, *sobriety* and *scurrility*, *sanctity* and *sacrilege*, *simplicity* and *Hypocrisie* ; but only as to those common notions and fancies of the *Covenant*, in which they seem to concur. I know there is as much difference between an open and ingenuous Writer, and a malicious sculking Libeller, as between the Letters of

of Z.G. and C.B. or the name of Zachary Crafton, and Cornelius Burges) neither of them I say can be ignorant, that those *Covenants, Leagues, Oathes, Vows,* and *Engagements*, which sometime prevailed upon the Nation, in broken and bleeding times (as *Si-meon and Levi* did against the *Sichemites*, when they were circumcised and sore) did arise rather from the *violent pumpings* of humane power and policy (according to the jealousies, fears, animosities, and interests of divided and prevailing parties) than from the *clear fountains* of Gods word, and Christ's blessed Gospel, which are *pure and peaceable*; nor yet did they flow from the springs of *National Justice*, our *Laws civil or ecclesiastical*.

The rise of the  
new Coven-  
ants, and  
Leagues, and  
Vows in Eng-  
land.

s. No, they were all foreign and exotick plants, which neither grew among the *Scriptural Lillies*, nor the *English Roses*; but were slips or inoculations, inlays or off-ssets taken from the *Scotish thistle*, or from the *Guisian Garden*, or from the last *Bohemian* bitter root, which by way of *covenant* too engaged that Kingdom and all *Germany* in so long and dreadful a war, or from the *Guenses* in the *Neatherlands*, who sped not much better with their first *covenanting*: and how holy soever some men may yet esteem any of those *covenanting patterns*, yet we are sure never any of them hath made any access of holiness, or honor, or peace and happiness, either to the Religion or Laws, the *Doctrine or manners* of any other muchles of this Church and *Nation of England*, which were and are in themselves the best constituted, and most deservedly to be admired of any Church or Kingdom in all the world.

s. When first I had a cursory view of that *infamous Libel*

## 6 The binding of all Covenants and Covenanters

Dr. Gaudens  
just despising  
of the Libel  
for some time

*Libel* (the *Anatomy* or rather *Cacotomy* as I must call it, which sought to give it self some credit by Dr. Gaudens name; I thought it too great a loss of time to consider it, or the quiver out of which that venomous, but harmless arrow came; I saw the Libeller under pretended zeal for the *Covenant*, was highly concerned in three things; first, To calumniate and reproach, if he could, Dr. Gauden; next to conceal his wretched self: Lastly, To contend for the forlorn Dr. Burges, and revenge his quarrel; a client worthy of such a patron; the proverb *νοετός κόπαξ θεοῦ*; And *Turdus sibi malum cacat*, but its beyond conjecture, what *black bird* laid so spotted an egg; but since he was justly ashamed of his self, I thought it needless to scare the world by bringing to light this *cacus*, this hidden work of darkness: Nor is it worthy of Dr. Gauden to mind all those scurrilous and putid effusions, which the Libeller makes of his own froth, filth and folly; It being below any man of honest employment, to scuffle with *umbra's*, to fight with *ghosts*, or to pursue such *Cretian beasts*, as are easily like rats, discoverable by their excrements.

¶. Indeed, I justly for some time disdained to take any exact view of the *Libel*, or make any reply to such a pittiful Pamphleteer, who hiding his head, or having indeed neither face or forehead (as a meer *Acephalist*) shewed onely the marks of his fowl hands and feet, sordid with *sacrilege*, besmeared with blood, and filthy with all that turpitude which frustick or petulant malice is wont to suggest, to people of impotent passions, unbridled lusts, of ulcerous consciences, and of infamous names,

I judged it best not to touch such an *Incubus*, such a *Borborites*, and *μορμωλητος*; who frustrates the most resolute encounters, and vanisheth with a stink or evil favour unseen, as *unclean spirits* are said to do.

Yea rather I thought it my part, being fortified with Gods grace and my own integrity to summon and muster up all those holy charms, those sober graces, and serious considerations, which best became me as a man, a Christian, and a Minister of Jesus Christ; lest I should seem too sensible of the *Libellers petulancy*, or provoked to answer such a *Fanto* or *Incognito* according to his folly; since first his own minde and manners will most severely punish him. Next there was nothing that this Scribler could with any truth or probability reflect upon Dr. *Gauden* that deserves to infect him with any discomposure, or the least discountenance; no more then the foam and rage of *waves* can foil or shake that rock, against which they dash themselves. Nor did Dr. *Gauden* fear any evil or sinister impressions to be made upon any judicious or *ingenious Reader*, who either knew his *conversation* or *reputation*, which ( blessed be God) never yet used or needed any compurgators for his credit, nor any pleas for his *Sacriledge*, nor any Apologies for his covetousness and contentiousness, unbecoming a man of common honesty: Nor could he be blemished, muchless battered by the scurrilous stroaks of so *trivial a pen*, or the *cholerick barkings* of so rabid a *Libeller*; whom to rebuke, or seek to reduce to any thing modest, sober, just, and ingenuous, is to wash a *Blackmore*, to change the *spots of a Leopard*, and fix the variations of a *Puttens* or a *Polypus*, or a *Camelion*: I found the Libeller had.

The best revenge upon such Libellers

had more malice, and the other as little reason.

§. In this just neglect of them both, I enjoyed myself for some weeks, after I had seen both those Replies against my Analysis, while my attendance on better persons and employments gave me little leisure to mind, what either this vild Libeller, or the other modester Writer replied upon my *Analysis*, which is fixed upon these undoubted and eternal Principles of *Justice and true Religion*. (1.) That as no man can lawfully covenant, swear.vow and engage himself, contrary to that duty which he ows to God, the King, the Church, the Laws of the Land and the good of his Country; or contrary to that particular justice and charity which he ows to himself or other men. So (2.) if any man be surprised and hampered by any such *covenanting words*, and *vowing forms*, as may seem to involve him in such, not only absurdities, and irregularities, but injustices and immoralities, either he must finde out, and keep to, such a *commodious* and honest sense of the words, in the fulfilling and executing of his Vow, Oath and Covenant, as may consist with *Justice and true Religion*, with known Laws, and former Oaths, binding indispensably to the morality of duties. Or (3.) If this cannot fairly be done, he must speedily retract his *Vow and Covenant*, so far as he sees it unlawful either in the susception or execution of it; yea he must repent of his rashness, rectifie his inconsiderateness, and take an holy revenge of himself, by being, as more cautious of such covenanting, so more zealous to do his duty quite contrary to those snares and surprises which he now discovers in *his Covenant*, then ever he was to take it; so far unadvisedly, as it proves unlawful for him to perform it:

Dr. Gaudens  
moral and im-  
mutable  
grounds.

ix ; so far unadvisedly as it proves unlawful for him to perform it ; and onely lawful for him in those respects to break it, however in other things just and honest he may keep it, by vertue of another and higher obligation , morally lying upon his conscience.

§. But at length having a little leisure, and considering that the popular emptiness of the *Analepist*, and the levity or contemptibleness of the Libeller, were made up by the seeming weight of some objections, and the impudence of some calumnies, that as St. Jerom says in case of *Heresie*, so in that of perjury and blasphemy : *No man ought to have such a silence or patience, as may seem stupid or negligent of his and religions honor :* I thought it a right due to my self and to all honest men, *tanti blateronis ineptias acris coercere;* First, To let such a vile Libeller see his ugly form in a true glass (if he dares to steal a sight of himself in those secret corners and disguises) where this deaf Adder lurks ; and whence it may be, I shall by some potent enchantments drive him to a more publique view, to own himself and his name.

§. After this to let Mr. Crofton understand, how little there is of pious perswasion in his credulous facility, and popular presumption.

§. To which purpose I see it is necessary for me to abase my ordinary stile and language, which it seems the paper-spoilers cannot endure any more then Spiders or Toads can sage or fasting spittle , because it favours of someth i ng which the one calls *Oratory*, the other condemns for *Rhetorick* and *luxuriancy of language*; yet both sometimes vapor in words like *Rombus*; as when pag. 6. the Libeller speaks of *S L.B.* as

The Libellers  
impudent  
charge of non-  
sense and  
blasphemy.

Both the Re-  
pliers quarelled  
at D G's, oray  
to y.

one already arrived at such *herds of good words*, and *flocks of figures*, rare and florid strains of bumbast stuff, as fulsom as false ; being indeed both of them as far from the true *strength* and *politure* of acute or elegant writing, as the musick of a Jews-trump is from the melody of a Lute : But despairing like the Satyr in the fable to sing or play well, they seek to break all *musical Instruments* in pieces which they can lay their paws upon.

§. Therefore to suit this *Libellers groffer genius*, and the *vulgar capacity* of the *Analeptist*, I will endeavor to entertain them both, with as flat and down-right expressions, as I can descend to : For I see they are better at *plain cudgel-play*, then at any way of finer fencing. For the first, you shall see him in his native colours and cloaths (like country fellows with their flails and leather doublets) when he appears triumphing and strutting in his *Rhodomontado* titles of defiance, in his prodigious raylings, in his sarcastical Ironies ; in his fallacious Sophisms, in his dull arguments, in his specious pretensions of zeal, and clamors for Reformation , which he loves as much as the Devil doth holy water ; with these *glozings* doth he fawn upon any faction, that is probable to renew our troubles, and releive his and his dear *D.B.s.* despairs : With these incongruous agitations doth he sometimes strike at the person of Dr. *Gauden*, his well known and true assertions, and at his useful variations as to places and imployments for some time, at his silence to *D. B.* his paradox of *Sacriledge* ; otherwhile he flies to the refuge of his *sacred Covenant*, of which he is more zealous then *Micah* was of his gods being taken from him, least it be either

either reconciled to Episcopacy, or made Nehuistan ;  
for then farewell to all saerilegious purchases.

Thus the frantick humor of the man sometimes  
*beats the air*, anotherwhile himself, while he lays at  
Dr. *Gauden* withal his might and malice, as the blind  
and enraged *Cyclops* did at *Ulysses*, shewing by his  
various freaks and inordinate digressions, as void of  
wit, oratory and method, as of truth and conscience,  
how touchy and galled he is, by the sore wounds  
which his former presumptuous sins, and now the  
Jaws of the Land do give him.

§. The first fanatick fit of this Libeller is to affix to  
his *Pasquin* a most truculent title (the *Anatomy* of Dr.  
*Gaudens Idolized nonsense and blasphemy.*) An In-  
scription fit for Goliah, or *Rabsakeh*, or *Polyphemus*,  
or *Polyprugonices*, or *Dametas*, or such *Thrasionick*  
*vaporers* and *Hector*s, who fancy that a bold *desie* and  
challenge is half the combate and conquest ;  
knowing that most spectators of Books look not  
much beyond the *Title*, loth to examine how it is  
made good in the *Treatise*, but presently they go a-  
way, as fully informed of the *whole story*, as they think  
they know by the *Inscription* what is in the *Apotheca-*  
*ries* pots or boxes.

Title of  
the Libel  
big with bla-  
phemyn.

§. Though nothing is more usual then these popu-  
lar acts of Impudent *calumniators*, and desperate  
*undertakers* of a lost cause ; *shimei* doubts not to  
brand *David* with the name of a *man of blood*, cur-  
sing as he went the *Lords Anointed* ; the *Athenians*,  
call *St. Paul* a *babler*, others call him a *pestilent fellow*  
*and seditions* : Nay the Jewish malice and *blasphemy*  
first seek to crucifie the good name and credit of

Impudent  
aspersions of  
old upon in-  
nocency.

## The binding of all Covenants and Covenanters

Christ; sometimes counting him a *Winebibber* and a *glutton*, a friend of *publicans and sinners*; yea they cry out of him as a *blasphemer*; and when dead, repute him a *Deceiver*; *Naboth* is accused for *blasphemy* that he may be stoned, and his *vineyard possessed*: what will not sacrilegious avarice brand with *blasphemy*, if they seek to question or shake the unjust titles of such purchasers: Poor *Episcopacy*, is nothing, and the sacred *Covenant* is nothing, and real *blasphemy* is not much to this Libeller; but *Bishops, and Deans, and Chapters lands are all in all*; The *Covenant* and *Engagement* too shall be *sacred*, if they will help to keep out *Kings and Bishops* from recovering their rights: This is a better plea and title then any *D. B.* can bring in *Westminster-hall* for his houses and lands at *Wells*, for which this Libeller is so passionate and *warm an Advocate*; *opercultum pavilla dignissimum*; Tis pitty the pot and its cover should be parted.

The folly of  
such Titles.

§. But all this titular *pomp and paradoe* signifies nothing with sober and wise men, yea tis justly suspected, there is little manly truth there, where the pillow and idol is so full-stuffed with Goats-hair; this is the wonted way for *Quacks and Cheats* to gull *country lobs*: Nothing is more easie then to prefix such Labels to the vilest *Libels*, as those pampheters of the same barrel with this calumniator were in the last years wont to do; when on every Book-sellers stale were laid out, *The Antichristianism of all Bishops, and Episcopal Ordination*; *The downfal of Baals Priests*; *The vanity of Baby-baptism*; *So The necessity of Reformation*; *The Divine right of Presbytery*; *Christ on his Throne*; *A voyce out of the Temple*, and the like. Some mens desperate malice is so impudent.

pudent as to brand with black stigma's, and crown with thorns, the most innocent hands and foreheads; also to adorn with Angelick vizards, the most Hellish Devils; as those cruel Saints did the late *murthered* and martyred King, when they thought to justifie the outrage of their own Villany, by calling him a *Traytor*, a *Tyrant*, and a *Murtherer*; titles that this Libeller will not now dare to own in publique, nor yet D. B. his great Confident, unless they could get again into Buff-coats, ride at the head of a *Troop of Horse*, and make good that new charge which D. B. lays upon that *King of glorious memory*, as if he were *felo de se*, upon the point *guilty of his own death and ruine*, by his obstinate forsaking the Parliament, (when he could not safely stay at Whitehal;) and by his *following*, as he prates, *the counsel of some Bishops and Clergy-men*, nay indeed, the dictates of his own conscience, according to the Word of God, the Laws of the Land, and his Oath taken at his Coronation, to preserve the Clergy as well as the Laity, *in their rights and immunitiess*.

§. Among many other riddles of scurrility & silliness, I Q. What the  
 could least tel what the Libeller meant by the epithite Libeller  
*Idolized Non-sense*, unless he feared and found by means by Ide-  
 some experience, that the solid weight and divine liz'd non-  
 truth of that free and rational *Analysis* (void of ob-  
 scurity, popularity, partiality, Sopistry, or flattery) non-sense.  
 was likely to prevail so far to the satisfaction of all  
 ingenious and honest minded *Covenanters*, as to re-  
 deem them from those *Antepiscopal* animosities and  
 antipathies, in which they were cunningly engaged,  
 and still were sought to be deceived by such *deceit-  
 ful*

## The binding of all Covenants and Covenanters

ful Workers, who hope to make use of the *Covenant*, onely to keep out *Bishops*, and other Church-men from their Estates; and to keep these crafty Merchants in the possession of their Purchases; else why should this *Libeller* and his Bembo D. B. be thus touchy in the point of reducing the *Covenant* to such a sense as is not less consistent with Episcopacy, than with right reason, and true Religion, with Law, and Justice, with good Order and Polity, with Verity and Charity, with beams of *divine goodness* and glory, this *Libeller* is afraid honest men should too soon discover, too much venerate and submit unto for his profit and interest: For if the *Covenant* will not protect them from honest restitution, and scare the Law from a just *resumption* of *Churc h lands*, illegally sold, and sacrilegiously purchased (especially by Ministers of this Church;) yea, and very great Conformists too in times of yore, *altum est, periit sacrilege*: All is lost: What shall D.B. do for his money lent and doubled upon publique faith!

§. The term *Idolized*, is very improperly affixed by the *Libeller* to *Non-sense* and *blasphemy*: For who in these days is so blinde a Bigot, as to venerate those Monsters to Reason and Religion? Is it not rather the *Idolized Mammon* of this Anatomist, and his Compeer D. B. which puts him upon such outcrys, as *Athaliah*, crying *Treason, Treason*, when she was the greatest Traytor? Is it not his *covetousness*, which is *Idolatry*, that makes him fear leaſt his *Dagon* of *Sacriledge*, set up in the *Temple of his heart*, and prostituted to the view of the World by new *cases*, and strange *paradoxes*, *vies & revies*, printed and reprinted, to the

the nauseum and loathing of all honest men, lest this should fall before the Ark of God? That justice, honesty, and truth, which ought to prevail, as in every Christians soul, so in every Christian Church and State; against which no vain pomp of pretended, illegal, incompleat Authorities, and so invalid, may any longer take place, or keep possession, against the rightful owners.

§. It is not *Idolatry*, but *pure Religion*, and undefiled (which good Christians will highly value, exactly follow, though to their detriment) which undeceives honest-meaning men of *superstitious snares*, and popular surprises, of vulgar mistakes, and pernicious errors; which brings them out of darkness and doubting to clear light; out of Egypt, to Goshen; out of partial bands, and politick scruples, to pious, honest, and prudent liberties, confined to, and consistent with the Laws of God and the Land; beyond which no *Comet*, no *Ignis Fatuus*, lawfully may or can lead *Good Christians*, and Loyal Subjects.

It is true Religion which redeems men from errors.

§. This was the design and work of the *Analyst*, not Idolized, but justly esteemed by conscientious and judicious men, for its sober sense, and solid piety, by which it will prevail in spite of all pitiful Libels and Pamphlets; for *Magna est veritas & prevalebit*. 'Tis as gross and a sinine fancy to charge the world with *Idolizing non-sense* and *blasphemy*; under the title of Dr. *Gaudens* name, as it was a false and scurrilous reproach cast by the Heathen on the *Jews* and *Christians*, that they worshipped an *Asses' head*; or the

## The binding of all Covenants and Covenanters

the pudenda of their Priests : The sorry Libeller may sooner hope to have his *Cacotony Idolized*, and himself, when he dare own his name, or shew his face as Father to this goodly brat, to be venerated by all his *sacrilegious Sectors*, that by the impotency of his wit, and impudence of his *Pasquil Oratory*; he can long keep them in possession of the illegal *Purchases*, and either by force keep out the Lawful owners of those Lands and Houses, or else, (as in a desperate siege) rather fire and blow up all (as D.B. threatens) then fairly quit the usurpation : This may get the Libeller and his *Crony D.B.* the report which *Hierostratus* had ; or the veneration which *Cain* and *Judas* enjoyed, who wanted not those that almost *Idolized* their names and memories, for the atrocity and infamy of their facts ; *qui ipso sceleris molimine & immanitate credebantur pii* ; as many of latter years were cryed up for Saints, upon no other account, but the insolency, prosperity, and impenitency of their evil actions.

The vanity of  
that impudent  
title, imputing  
non-sense to the  
Analysis.

§. For the dash of Non-sense (which this Scribe and Pharisee imputes to the Analysis as falsely, as he writes sense) he is indeed highly concerned that the world should think it so, that they might forbear to read it, because he feels in his *fortunes*, as well as his covetous conscience, so quick a sense of its *pregnant weight* and power, as is sufficient to make even credulous men cautious, and rash men circumspect, upon the serious and just review of those things that pretend to Religion, and yet appear in sober sense inconsistent with our good Laws, with Loyalty and common equity : But can this *Stentor* hope to scare any

any honest men from reading Dr. *Gaudens Analysis*, by decrying it for *non-sense*, and yet own it as *Idolized*, that is, highly esteemed: who will not rather feel the quick motions of humane curiosity to read such a piece, as shall bear Dr. *Gaudens name*, and yet be traduced by a nameless Libeller for *non-sense*, yea, and *Idolized non-sense*? The world expects as little *non-sense* from Dr. *Gauden*, as it doth modesty or truth and honesty from any such Libellers, or their Conspirators and Favourites, such as D. B. who are ashamed to own what they say or do; onely they are discovered, by doing and writing, so as becoines no men but *Monsters of base avarice and impudence*, received by no vertue or sense of honour from those impudicities, which render them at once impudent, and yet ashamed to be known as Authors of such rare achievements, as these *Libellers* are; by which the vain *callyniator* hopes to blinde the English world, yea, and the *knowing City of London*, with these visards and disguisles put upon Dr. *Gaudens Analysis* of the Covenant, as if it were net worth reading, being arrant *Non sense*; nor safe to read, being Blasphemy.

§. Doubtless in this the *Libeller* mistakes his mysterie of iniquity; for as all *England*, so chiefly the English now opened, the City of *London*, hath now learned wisdom by their afflictions: Their eyes are opened by those sharp eye salves which God hath applied to them, and by which he hath made all the scales of specious and popular pretences, with the filmes of faction and violent Reformation; to falloff. They now discern those to be but *Teraphims* and *Idols* of the vulgar; the machinations and artifices of crafty Politicians,

which heretofore were cryed up for *Gods and Images fallen from Heaven*. All honest Citizens and others, not blinded with self-interest, as their purchases of Crown and Church lands, or their debentures, do now discern clearly between precious liberties, and hypocritical tyranny ; between religious engagements, and trayterous confederacies; between such sacred Leagues, and lawful Oathes allowed by God, and imposed by due Authority of men.

§. It must be very gross *non-sense* indeed, that any man must now write of the former policies, projects, and proceedings of some men, and not therein discover how enterfeiring they were with, and *contradictive* to the Laws and Oathes of God and man ; so against their own declared Protestations, Promises, and Proposals, that even the ordinary Reader will easily discern the *palpable cheats* and frauds no less then force put upon the Nation ; and carried on with an high hand against *King and Clergy*, against *Lords and Commons*, against our estates, liberties, and lives ; against the order, honour, peace, Religion, just Reformation and Conscience of the Church and State : And all this to gratifie the ambition, covetousness, revenge and envy of such men, as cared not what havock they made of things Sacred or Civil, provided they could get pay, and make a good purchase of *Crown*, or *Church*, or *Delinquents lands*.

The potency  
of Dr. Gaudens  
*non-sense*.

§. This Libeller justly fears the potent impressions of that pious sense, which Dr. Gauden is wont to preach and write (beyond any such Scriblers reply) when he remonstrates and appeals (as he hath sometimes done both by *preaching and printing*) to the City

City and Country, to the grand body of this Kingdom, to all degrees of good men in Church and State, what sense they have of our past times and Tragedies, what advantages the Laws or Liberties, the Peace and Plenty, the Honour and Happiness of the Nation hath gained ; yea, what Reformation and Improvement hath been made, as to the Religion, and the mindes or manners of English people, yea, of English Preachers too, by all those sacred and solemn, but now illegal leagues, vows, and covenants, strange oathes and new engagements ; yea, by the horrid execrations and abjurations taken, proposed and imposed by some.

If all Estates of this Nation had lost their sense of their sins, seductions, and sufferings, what made them by Dr. Gaudens and other mens instigations, express so general and great resentments of their, and their posterities sad condition, that they were impatient to be any longer basled ; when from the City and all parts of the Kingdom, the confluence of mens just passions, was so great, and so strong, that like a mighty torrent or inundation, they bare all before them that opposed their just desires of returning to their pristine happy condition both in Church and State.

§. These were the motions of men not easily taken with non-sense, or with blasphemy ; with what is void of Reason, and Religion, I believe this Libeller and C.B. too found, and to this day (as they intimate) feel it to their extream grief, how that great Assembly of the City of London, were affected with Dr. Gaudens pious non-sense, and honest Blasphemy, when preaching at S. Pauls, before the Lord Mayor,

and *General Monck*, he did so Anatemize those cruel *Medicasters* and crafty *Empericks* of the times, the flight Healers who made their profit and pleasure out of the diseases, pains, and miseries of their Countrey? How did then the *Rumpers* at once tremble and rage at the truth and courage of Dr. *Gaudens* non-sense? How were the *Regicides* astonished at the sword of his mouth, that Word of God? How vvere the *sacrilegious Merchants* of Church Lands appalled before that blasphemy, vwhich being like thunder and lightning, delivered by Dr. *Gaudens* tongue and pen, quite blasted all the glory of their purchases: of vwhich so seasonable and influential Sermons and Writings, specially that of the Tears of the Church of *England*, this Libeller cannot but express a deep sense in that sad marginal note, p. i. of his vvretched Pamphlet, finding in it to this day no great use of consolation, either to himself or his darling Dr. *Burges*.

The effects of  
Dr. *Gaudens*  
non sense and  
blasphemy.

§. For from that time, the bloody *Babel* fell and could rise no more, from that day many vvicked men began to look vwhat *rocks* and *mountains* might cover them: After that all honest and just men dared to express their sense freely, and to discern the real non-sense and impudence of Dr. *Burges* his clamorous case, and important plea for sacrilegious; vwith vwhich (as the *Widdow*) he hoped to vveary out, and tire the just and *unjust Judges*, to confirm his sacrilegious bargains. Then did the *Golden Calves*, vwhich the purchasers of *Crown*. and *Church* lands had set up to themselves, become *Nebustan*, and fell to povnder; about vwhich this *Anatomist*, and his dear *Benjamin C. B.* had so devoutly danced a long time: Such Gods

in our Israel vwould these regicidions and sacrilegious spirits ever have to go before them, vwhich should neither knowe nor punish their enormous sins, blasphemies, and hypocrities, being Gods indeed of non-sense, having eyes, and see not ; ears, and hear not ; and such are all those that sometime cryed them up, and trusted in them, as this wretched Libeller, and his second D.B. who by this time may have some quicker sense of Dr. Gaudens non-sense, notwithstanding they have thick skins, brauny Hearts, and cauterized Consciences.

But if this Libeller and his copes-mate (whose name is easier known by his ominous Acrosticks, C. B. or D.B. that's the name and number of the Beast) have found so compleat non-sense in Dr. Gaudens Analysis, what pity it is, that this doubtful Champion, and his Squire (like Sancho Panca to Don Quixot) should prodigally lose so much precious time and valour, in combating with Non-sense, as he did with a Windmil.

s. Non-sense fights against it self, and must needs fall with its own weight, as sand without lime : The Writer of non-sense is never likely to infect the world with heresie, or any dangerous doctrines : This strain of non-sense made the Valentinians and Manichees of old so ridiculous, and the Familists of later years, and the Quakers last of all, whose futility time best confutes, and the experience which sober men have of their dotage or delirancy.

s. But sure the Libelling Anatomist found more of sense in Dr. Gaudens Analysis, then Ixion did of a Goddes in the cloud he so strictly embraced : Nor would

The Libellers  
too great sense  
of D.G.'s non-  
sense.

would he have so eagerly pursued it, and its innocent Author, even to the accusation of *Blasphemy*, (as *Polyphemus* did after *Ulysses*, with his blinde and bloody forehead) if he had not felt the *piquant darts* of *its sense* and *reason*, Religion and Conscience, its Law and Justice, deeply fixed in his breast and other mens too.

Else *Ad quid perditio hæc?* What needed this passion and consumption of the *little wit*, and less *reason* whereof this *Libeller* is guilty. Men of small stocks must not be *prodigal*: Dr. *Gaudens* Sophistry at least (which is a *semblance of sense*, and *Reason*, and *Religion*) had been worth his examining: But what pity is it that so great *an Artist*, though unknown, and so skilful *Anatomist*, though *Anonymous*, should sharpen his *lippient eyes*, and whet his *butcherly knife*, and stretch out his *bloody hands*, onely to cut the throat of this *Analysis* and chop it in more pieces than *Medea* did her children, and yet exercise all *this skill or cruelty* upon a simple piece of *non-sense*, which could hardly at once be guilty of *non-sense* and *blasphemy* too, any more then natural Ideots, Fools and Madmen can; who being, as the vulgar speak, bereaved of their senses, that is of *right reason*, are not capable of sense, of malice, much less of *Blasphemy*: Nor was ever any man so void of sense or honour, as to challenge and combat with those poor creatures, whose defects are their protection, both from Gods and mans justice.

The impudence and policy of such calumniators, when concerned,

9. But it is the *interest* and *policy* of some audacious spirits, to charge the severest and most searching *Truths* with *Non-sense*; when themselves are by many *hypocrites*, *presumptions*, *relapses* and *apostacies* grown

grown past feeling, and given over to a reprobate sense: Men are loth to own the sense, that is the reason and religion of that Discourse which they see tends to destroy their lusts, yea to weaken much their ill gotten estates, if they should make restitution with *Zalzeus*, without which no saving repentance; thus the *Athenians* pride, counts St. Pauls reasoning babbling; and carnal men call the wisdom of God the foolishness of preaching: Festus being moved to a trembling, Act. 24. 25. by St. Pauls preaching of righteousness, temperance, and Judgement to come, was willing to avoid the edge and dint of those potent expressions, by crying out, *Paul thou art beside thy self, much learning hath made thee mad*; from the same sad omen and presage that Dr. Gaudens Analysis may bring all good Christians and loyal Subjects to a right sense of their duty to God, the King and the Church, beyond or against which no covenant of humane invention and illegal imposition ought or lawfully can lead or drive them, this Libelling *Kabsbekah*, this *Anatomising Shimei* calls it *nonsense and blasphemy*; But as the jestings of wise men are better then the most serious musings or ploddings of weak and foolish heads; so will Dr. Gaudens *nonsense* prove more potent in the end with all godly and honest men, then the most specious shews of *sense* and *sacredness*, which others pretend: and with great impatience cry up as the *Ephesine* rabble did their *Diana*; with an eye to their gain; fearing that if their *Antiepiscopal* sense of the Covenant be basled, their sacrilegious and illegal purchases must be *null* and *vacated*: For if Dr. Burges argument be good, the Office of Bishops, Deans and Prebends are abolished without any law, by a temporary

D. Burges his  
sacrilegious  
and illegal  
law.

temporary Ordinance of *Lords and Commons*, ergo, their lands may justly be sold, which fallacy might as well be urged against the King's and Crown lands: It will follow, that when Bishops, Deans and Chapters are by lawful power restored, according to Law, to their *Offices* and *Places* in the Church, their Land's and houses also must be according to Law restored to them.

The Libeller  
dissembleth  
his purpose  
and true  
sense.

The justice and wisdom of the just God, and of all just men, possibly the *Libeller* may think to be *foolishness* and *injustice* (considering how much money he and his partner Dr. Burges, hath laid out upon so no legal or just *Title*, Bishops and Cathedral lands;) yet the event will declare how little *sense* or *conscience*, *prudence* or *piety* these purchasers had; when out of regret of their supine folly in making such *non-sensely purchases*, as to buy what was by Law another man's, and by no lawful power alienated from them, they will be ready to *blaspheme God and the King*, yea to curse themselves, and all those who were the means to lead them into such palpable *snares of Sacrilege, folly, and injustice*, against God and the King, against Church and State, to their very great loss and detriment.

The Libeller  
doth self-condemned and  
tormented.

What sense and secret feeling this Libeller hath of Dr. Gaudens *non-sense*, in stating the lawful, moral, and onely *obliging* sense that can be made of the *Covenant*, he is willing to *dissemble*; and strives, though it is vain, to put on a shew of *confidence*; but one may easily see, that the *Analysis*, like Ebuds dagger in Eglons belly, hath struck deep; and is so lodged in his bowels, that the *dirt and filth* comes forth, in these imputations of *Idolized nonsense* and *blasphemy*; both

beth which the *Libelling Anatomist*, and Dr. *Burges* his dear Pupil, will then be in better temper, and have more leisure to prove, without passion, when they have both restored *Bishops*, and other *Church Lands*, to the rightful owners, according to the Law of God and man, and the rules of all justice, which bindes us to give to every one their own, and to do to others, as we would be done unto : Dr. *Burges* would have his illegal bargain against the encroachments of the *Corporation or City of Wells*; and the *Bishop of Bath and Wells*, with the *Dean and Prebends*, would have their estates from Dr. *Burges*: Which once done humbly and ingenuously (without force, or firing him out of his *fine house*, as he threatens the learned *Dean of Wells Dr. Criton*) this blessed and penitent pair will be much more able, with clearer eyes to discern, and juster zeal to detest the *Idolized nonsense* and *blasphemy* of Dr. *Gaudens Analysis*; then will they be best Judges of the honest and onely lawful sense of the *Covenant*, when they shall hope to get nothing by it ; yea, and so far conform to it, as to maintain the just right of King and Subject, of Church and State ; which will undoubtedly cast out Dr. *Burges*, and bring in the *Bishop and Dean of Wells* to their properties and liberties of enjoying their own according to Law.

§. When I finde Dr. *Burges*, and his Patron *this Libeller*, thus cloathed with righteousness, and in their right mindes, no less then their rightful houses and estates ; when I shall see them more cautious of making good that proverb, *A fool and his money are soon parted* ; when they have eyes to see, what is written in great Letters upon all *Church Lands and Estates*,

31.

## The binding of all Covenants and Covenanters

Estates, Caveat Emptor, as Mene Tekel Perez, was on Belshazzars wall; when they are as much trembling at that hand writing, which curseth every man, yea, every Nation that dares rob God, and his Priests, or by the same Analogy, Christ and his Ministers, which blasphemeth all sacrilegious and presumptuous purchasers, with the Apostolical Anathema or Thunderbolt which struck Ananias and Saphyra dead, and astonished Simon Magus, with, Thy money perish with thee; when I see them got out of that band of iniquity, and gall of bitterness, sacrilegious covetousness and which dares with open forehead comply with countenance, yea truck and trade, with those Hucksters, who labour to deprive all excellent Bishops, and other learned Churchmen in England, of their lawful, merited, and well used Estates and Dignities; yea, to deprive this so ancient, Christian, and reformed Church of England, of that primitive, Catholick and Apostolick Government of Episcopacy, and all those prudent helps of Church Government, which were by way of counsel and assistance applied to Bishops, in the Dean and Chapters, as a constant Presbytery.

When I see Dr. Burges his resolution, his recantation; his retreat from the traverses, with which this Dromedary hath wearied himself: When his prodromus or Jackal, this Libeller shall make a new Essay of his wit, and sense, and zeal in discovering Dr. Burges his restitution and real repentance; when I find them both, or one of them, which is as good as both, like Eccebolius, prostrate at the Church porch, on the ground, and crying out, Calcite me Salem insipidum; then it will be time to examine, what non-sense and blasphemy they really find in Dr. Gaudens Analysis; which

which will not be (~~either~~,) like Jonahs Gourd, of a nights growth, and a days withering ; but it will be like Sempervive or Ever-live, flourishing like Aarons Rod, bearing fair leaves of right reason , and ripe fruits of true Religion, Justice, and Reason, both before God and man ; nor shall the scratching of any such Bramble be able to destroy its fruit or floridness; to which all ingenuous Covenanters will chearfully conform ; whose freedom is this, not to be bound by any cords of men, contrary to those obligations, which

..... and the laws of the Land have upon

.... if any thing as a snare, or surprize, or mistake be put upon them by others, or taken up by themselves, contrary to these moral and ~~mutable~~ ties of Piety, Equity, and Charity, they are no more bound to keep and perform any Vow, or Covenant, or Oath in any such rash and unlavyful sense, then those Jevvs vvere to make good their Corban, of devoting all their goods to God and his Temple, rather then relieve their necessitous Parents ; or then David vvas bound to keep his, vwhen he resolved (vwith, God do so to me and mine also) to destroy Nabal, and all his house ; which military and ciuel purpose , yea solemn protestation in Gods name, he piously, chearfully and thankfully broke, yea, recanted it, at the wise intercession of Nabals wife.

But the bold charge of Blasphemy, added to non-sense and both Idolized, is of so hainous a nature, and so reproachful, not onely to Dr. Gauden, but to the whole age he lives in, and to all sorts of worthy persons (who doubtless never took Dr. Gauden for to be so bold a sinner, as at once to rob God of his glory, and his

By charging  
Dr. Gauden  
with blasphem-  
y, the Libel-  
ler reproach-  
eth the whole  
age of stupid-  
ity or partiality

Church of its honour ; or to blaspheme either God or the King) that *the prodigious Libeller*, though he is justly ashamed and afraid to own himself or his name, yet ought not too much to flatter himself in Dr. *Gaudens* silence for a time, in his own concealment, as if these would keep him *secret* and *safe* from the revenge which hangs over him ; Alas the Author of it, is not only *shrewdly suspected*, but evidently known to all the better world at *London*, and in the Country, to be such an one as might probably have served *Ahab's covetousness*, and *Jezebel's cruelty*, in charging *Naboth* with *Blasphemy* ; yea , he is prone to think and write of all *Bishops* , *Deans* , and *Prebends* , as *Blasphemers* ; men not fit to live ; and enjoy their own, but to be either stoned , or starved to death ; that he may (as a spiteful-wasp, who hath more of the sting then honey) still enjoy the sweet hives of those *Drones* , those *Idle-bellies* , as that *Cretian Borborites* , calls persons every way so much his betters, that it is to their disparagement to compare them with such a *Mushroom* ; who is (besides common fame) upon record in *Chaneery* , by a sentence given May 1. 1657. blessed with this *Encomium* in *Hippeslys case* ; that he appears to be an *Author* and *Abettor* of so great injustice and oppressions, as are not only utterly in- becoming a man of common honesty, much more a Minister of the Gospel, whose life and conversation should be exemplary in all virtue, &c.

*Quis cœlum terræ non misceat & mare cœlo ;  
Si fur dispiceat Veri.*

It wold have made an horse break his bridle, and startle to an extasie all the sober world, to hear *Verres* inveigh against *Theivery*, or *Cataline* against *conspiracy*, or *Cesar Borgia* against *Luxury*, or C. B. against *Sacrifice*, or this *Libeller* against *blasphemy*, and yet conceal his name as ashamed of his *zealotry*, and clamor aloud for the sacred Covenant (forsooth) and cry out against all as blasphemy and blasphemers that shall so abate the rigid, factious and *ninjust sensc*, by some imputed to it, and prosecution against *Bishops and Episcopacy*, as may make a fair and honest way to their *just restitution*, to those *rights of estate*, honor and authority, which by law are due to them, and only by the will and power of a few men was *taken*, or rather *beaten* or *extorted* from them.

How ridiculous would this *Aet* and *Scene* of this *Libeller* have appeared to all Spectators who should have seen him (if he durst have been visible) at this loud out-cry of *blasphemy*, *rending his garments*, and *tearing the hair off his head and beard* (if the last be not lately cut off to disguise him, and the other as short as his eye-brows) in a most *pitteous* and *hideous manner*; as the *high Priest* did when he cryed out against *Christ*. We have heard his *blasphemy*, &c. themselves then most guilty of *blaspheming the Son of God, and Saviour of the world*, when they kindled most like touchwood or tinder at the *imaginary sparks of blasphemy*, as this *Libeller* doth, who if he should rake his own *evil heart*, or the *Devils skul*, can find no shew of this fowl leprosie of *blasphemy* upon Dr. *Gaudens Analysis*; save only that Dr. *Gauden*, in that as in all his ways, neither doth nor ever did bow down and worship either that *Covenant*, or any other *Engagements, civil or sacred*.

sacred, which any party of men set up in England, in such words, or under such a sense and design, as were inconsistent with, and contrary to those precedent Oathes, upon his and the Nations souls; which obliged to all things just and honest toward God, the King, and all men; Nor could in Dr. Gaudens judgement after Engagements and Covenants either violently imposed or spontaneously undertaken, any way absolve from the former lawful bonds, nor bind men to act in the least degree contrary to them.

The partiality  
of this Libel-  
ler in his ac-  
cusations.

This, this is the blasphemy, the non-sense, so offensive to the Libeller, to C. B. and all those who first protesting and after covenanting to keep to the reformed Religion, established in England, to the Laws and Liberties of the Nation, to their duty to King and Parliaments, the Church and their Country, were yet (at last) so hurried down the torrents of factions, furies and rebellions, as they not only took away from godly and learned Bishops, and many other worthy Churchmen their lawful estates; but they tore up even their adored Parliaments and Representatives by the roots, and pulled out those covenanting Lords and Commons by the ears; they turned all first to Presbytery, next to Independency, and at last to Anarchy.

Yet did not this gentle Libeller or D.B. all that time accuse any of those sons of Belial with the least spot of blasphemy, although they were no great Bigots or observers of the Covenant, in any sense loyal, religious, or lawful, but as swine trampled all under their feet, only they still corresponded with this Libeller, and the Chicken under his wings, D.c. Burges, so far as to make good the bad purchase of Bishops and other Church

Church lands, which he had made. All this while the most prodigious Violaters, bafflers, and scorner of his Sacred Covenant, were so far from blasphemers, that they were Saints, and in D. B's white book he owned them for Parliaments, Representatives, and Supreme Powers, when he was to acquaint them and the world with his lamentable case, as to his purchase, which still stuck in the bryars, and pulled some wool from the back of the black sheep.

s. Who is not content with Dr. Gaudens Caution and Indulgence, formerly interpreting, and soberly resolving the Covenant into such a sense, as onely can be just and lawful in it self; also most according to the peace of the Nation, and composure of all honest mens minds, who are engaged by all moral and indispensable ties, long before this Covenant was hatched, to keep their oathes and vows to God and the King, agreeable to Gods Word and the Laws of the Land; which are the rules of Justice, and gives to every man his due.

s. But this sober sense of the Covenant will not keep D. Burges in his Bishops lands, or Deans house, this will not keep Episcopacy out of the Church, or Bishops out of their estates; the want, use, and worth of which Government, many years miserable experience hath sufficiently taught all English men, but one-ly Papists, and Purchasers of Church lands: For this is the Palladium of their Troy, this their design, who either out of Romish and Jesuitical principles, or out of Presbyterian envy, spite and pride, or out of covetous and sacrilegious projects, to make unjust and filthy gain, do so wring the Nose of the Covenant, that they would make the blood to come again; and so

A sober & just  
sense of the  
Covenant will  
not serve D. B's  
turn.

*The binding of all Covenants and Covenanters*

so rack its joynts, by a Presbyterian, or a Politick Strappado, that they dissolve the truest strength, and moral ligaments of it; which it may well have, if it be kept within the due bounds of an honest, just, and legal sense; and not stretched to the proportions which every *Procrustes* would have it, to fit his bed, and serve the turn of his lusts, either covetousnes or ambition, disloyalty or sacriledge, Anarchy or confusion.

Of the Libellers imputing Blasphemy to Dr. Gaudens Dr. Gaudens Analysis.

The Libellers calumny then, as to *Idolized Non-sense*, was onely worthy of Dr. *Gaudens* smiles, and scorns; but the charge of Blasphemy must be looked upon with a more rugged and severe brow.

If it were not a mouth and pen wonted to foul *Enormities*, I might cry out with him in *Homer*,

*Πολὺς ἐπιτελεῖς εὐνόεις ἀδόκητος.*

If it were a tongue or pen that kept within the *circle of modesty, ingenuity, humanity, or common civility*, I would undertake to charm it, and exorcise that evil spirit which occasionally, and for a fit of passion, might possess them, by telling him, that next being guilty of blasphemy ones self, good men should be most cautious of accusing another falsly of blasphemy: Nor may here every hot fit of passion and revenge, which easily surprizeth cholericke tempers, and adust constitutions, serve for an excuse.

Dr. *Gaudens* charging D. *Burges*, a Presbyter of the Church of England, for his *Scandalous* and *Sacrilegious* purchasing of Churclands, contrary to the Law of God and man, was so easie, so apparent, so by himself confessed in the fact, and owned by, and all that knew him, for a crying and conclamated case, that

Whence this odious charge of Blasphemy arose.

it did not deserve such a black and odious retortion from his Factor this Libeller, as to charge Dr. *Gauden* with no less then blasphemy, of which no sober man ever suspected him to be guilty; nor would Dr. *Gauden* ever own or avow it in any degree, which Dr. *Burges* doth, as to his sacrilegious purchase, who hath braſ enough to bring it into dispute, and vent his *unhappy Paradox*, That what, he confesseth, all the *godly* and learned *World* ever *esteemed* Sacriledge, yet is to him as a new and great Rabbi, or Corbanist, no sin : He can, like the *Psy.æ*, and other *Negroes* in *Afryca*, feed upon, and thrive with such *Vipers* and *Serpents* flesh : Neither the *irreligion*, nor *oppression*, nor the *injustice*, troubles his *Ostrich stomach*, either as taking those Estates from *God and the Church*, or from particular *worthy Bishops*, and other *Church-men*, without any Law ; yea , against *all Law* : For a temporary Order of the two Houses of Parliament (even in their full and free *constitution*) cannot lawfully deprive any man of *his free-hold* lands or goods, and this without *any legal Tryal*. For this is the case, as Dr. *Burges* to his great grief and terror well knows, though he vapours much ; and so doth his *Brave*, this *Libeller*, who is as valiant as an hungry *Greek*, and will venture at any thing, that he may but still feed, though upon the *Priests Portion*, the *Churches Patri-mony* ; robbing *Father* and *Mother*, and wiping his mouth as the *Harlot*, with, *What evil have I done ?* If I have not done what is just, yet I did what was profitable, and I am now in prudence to do what is *necessary*, *scelera sceleribus tueri*, to maintain *sin* with *fin*, and to turn *godliness* into *gain*, though I lose my *soul* into the *bargain*.

*Dr. Gaudens  
Defensative a.  
gainst his  
false ev. lippri  
which accuseth  
him of blas-  
phemey.*

But to return more strictly to my Accuser of *Elasphemy*, my great *Diabolus* and Sycophant, this ranting *L. beller*, and the *Dæmon* that possesseleth him : O *evil and unclean spirit*, who ever thou art, where-ever thou art, whence soever thou comest, whither-  
e ever thou goest, to City and Countrey, to *London* or *Wells*, seeking what *Church*, or *Church Lands*, or *Church men* thou mayest devour ; whether thou feed-  
est upon Crown, or *Church Lands*, upon the flesh of *Kings* or *Bishops* : Whether thou devourest the houses and honors of *widdows*, *maids*, or *Wives* : Whether thou beest *Belzebub* or *Beelphegor*, a *Spirit* of luxury or covetousnes, for wantonnes or wealth : Whe-  
ther thou favourest of a *Renegado Presbyterian*, or a *rambling Independent*, or a *sorry Quaker*, or a *grand Apostate* from *Episcopacy*, or an utter *Antagonist* to *all Bishops* : Whether thou art nothing, or all things, as *the tide serves*, and *wind turns*, know, to the en-  
crease of thy terror and torment, That there is so *Potent a Defensative and Firmament* against thee in an *upright heart*, and an *unspotted life*, in a *just and ge-  
nerous soul*, that owns and adores with all humble reverence, the *glorious Majestic*, and *infinite perfecti-  
ons* of the *blessed God, Father, Son, and Holy Spirit*, as they are *manifested* in the *holy Word* (besides the *power, wisdom, and harmony* of their *works*) that no violent and malicious imputation of *blasphemy* can be fastned upon Dr *Gaudens* actions, words, or wri-  
tings ; none of which have hitherto (beyond com-  
mon infirmities) been any infamy to his person, or re-  
proach to his Profession, as a *Christian* or a *Minister* : For which he may boldly appeal to all that know him, if it were needful so far to *counterpoise* the *calumny*

calumny of a vile and obscure Libeller, with the testimony of persons of honour and honesty.

But possibly the impudence of this Accuser dares not as *Lucifer*, ascend so high, as to charge Dr. *Gauden* with *blasphemy* in the rank and *highest* sense, which is a presumptuous reproach, or wilful diminution of the glorious attributes of Gods Name, at the proof <sup>of</sup> <sub>whether the Libeller means blasphemy in a lower sense against Superior or.</sub> of which he no where offers. It may be he takes *blasphemy* in a lower sense, as a *reproaching those* that are *Supreme* in power, though not in due *Authority*: And this because, forsooth, Dr. *Gauden*, doth not, did not flatter every prevalent faction, or comply with every patch or party, or fag end, or tail, or rump of tumultuated, baffled and *over-awed Parliaments*: Nor yet suffer his sheaf to bow down to novel, *partial* and *baffled Assemblies*; as if they were the grand and sole *Dictators*, yea, *Reformers* of our *Church* and *Religion*, beyond all former *Synods* and *Convocations*; or as if we had no *Sovereign* but the armed *Arbitrators* of our lives, liberties and estates, who sought to make the glory of the Nation and *Church of England*, which was ever *Regal* and *Episcopal* since it was *Christian*, truckle under a *Scotch Canopy*, and to make *Bishops* to crib in a *Presbyterian* trundle-bed; as much as Kingly Majestie, to be confounded with Democracy.

¶ Tis true, the freedom of Dr. *Gaudens* tongue and pen hath been such, that saving his civility as a man, and his charity as a *Christian*, which he owns and studies to pay to all mens persons, *friends* and *enemies* (even to this miserable Libeller, if he knows him;) He *hates* and *dares* reprove open sins of *Rebellion*,

bellion, Perjury, Sacrilege, and gross Injustice, in the great, and many, in the most powerful, popular and prosperous, as well as the poor, mean and miserable.

The Libeller  
impatient of  
Dr. Gaudens  
freedom a-  
gainst Sir.

D. *Gaudens* stile, wounds and slays the fattest, as well as the leanest ; he spared not *the Army*, the *Judges* and *Destroyers* of the King ; he hath fought with Beasts at *Ephesus*, and encountered the fat *Bulls* of *Bassan*, such as Dr. *Burges*, and other sacrilegious purchasers of Church Lands, contrary to Gods and mans Laws ; yea, and contrary to the Kings both conscience and commands ; highly to the injury of the dead, as well as the oppression and impoverishing of the living, many reverend Bishops and other excellent Clergy-men in all the Church of *England* : Dr. *Gauden* he fears not to attaque the most specious *Hypocrites*, and formal Pretenders to Religion, Reformation, Sanctity and Inspiration, when their cruel and unjust actions, confute their *pretensions* : As they do with a witness, when they are sacrilegious against God and his *Church*, trayterous and rebellious against the King ; when they are by their covetousness, ambition, contentiousnes, envy and malice, the noon-day scandals to the Christian name, and reformed *profession*, as men, or Ministers of any degree and order.

S. Dr. *Gaudens* high esteem of *Parliaments* and *Convocations*, in their legal and honorable constitution, is so sufficiently discovered to the World in his Writings, late and long since ; particularly in that Sermon of his preached at S. *Pauls*, called *Meditastri*, or flight Healers, which so offended *C.B.* and those ( *ορπητόμα* ) Corrosives or canker of Church and

and State, that none can question it, but such a *paltry Libeller* as this, to whose palate all Dr. *Gaudens* Writings seem to be like *Ratsbane*; he no sooner tastes them, but he surfits and swells, and is ready to break in funder with *despite* and *malice*.

If to blame those that are blameworthy, whose unrighteous decrees, vile and abhorred actions, full of cruelty and confusion, expose them to the *detestation* of God and man; whose shame no names of *Parliaments*, or *Assemblies*, or *Saints*, or Supreme Power, can hide and *palliate*: If to resist such to their face, as S. Paul did S. Peter, as occasion offers, and either duty to God, or charity to the Church and his Countrey do b*inde* and command; if this be *blasphemy*, Dr. *Gauden* is willingly, yea *ambitiously* guilty of it, not as one that delights to speak evil of Dignities, lawfully and truly such; but while others flatter the most indign Usurpations, Dr. *Gauden* discovers their *Indignities*; making their Authors and Abettors the objects of Gods and all good mens just indignation; while they make tumults and lies their refuge, neither fearing God, nor reverencing man; insolencing the honour and freedom of Parliaments, deluding and oppressing the people, destroying the King, and deforming the Church, abolishing our ancient Laws, and excellent Constitutions in Church and State, to set up their novel factions.

§. If to assert the clear, moral, just and immutable rules of conscience; the lawful and onely bonds of mens thoughts, desires, words, oathes, vowes, covenants, and actions, namely the Word of God, the rules of right Reason or common honesty, and the Lawes of the Land, which are the measures of Civil Justice

Justice, if this be *blasphemy*: If to perstringe and sharply rebuke with *all Ministerial authority* (yet humbly and discreetly) the base Policies, and injurious practises of an Adulterous generation, of a sacrilegious crue, and God-robbing faction; who make way for the interests of their factions, and for their private honors or estates; by threatening, imprisoning, and at last murthering *their King*; by extirpating all his Royal Posterity, by spoiling learned and holy Bishops, with many other excellent Church-men; by forcing Parliaments, like *Plants* set in hot beds, to do what they list; by overthrowing all things Civil and Sacred: If to speak evil of these evil deeds and doers, whose folly is manifest to all true men: If this be blasphemy, Dr. *Gauden* doth not deprecate that imputation, but glories in it, as *S. Paul* did in serving God *that way which some called Heresie.*

¶. If to state the *Covenant* in so candid and Christian a sort, as to allow all that is in any moral and honest sense lawful, just and good in it; as being within the power of men, as Christians and Subjects, freely to profess or oblige themselves to in Gods name, as consistent with the Laws of God, and the Land: If to pare off all that is dangerously interpreted or affixed by some mens superstition; and to give a benign sense of what is *dubious*: If to absolve men from what shall appear to be factiously, sacrilegiously, or injuriously intended, imposed, praised or urged by some mens partial and *peevish* Spirits: If seeking to draw fairly all English Protestants to true *Piety, constant Loyalty, Ecclesiastical Unity, Holy Order, mutual Charity, and civil Peace*, be any blaspheming

*blaspheming* of God, or the King, or true Religion ; or (indeed) of the Covenant it self (so much over-cryed up by some either more subtil or silly men ; as if like the sun at noon day, its lights ecclipsed, yea, extinguished all other law ful and precedent Oathes of Allegiance and Supremacy, of Civil and Ecclesiastical obedience ; and absolved men from that duty, justice and charity which they owe to all men : ) If this be *Blasphemy* in the Libellers sense, truly it is such as cannot justly be blamed by any good Christians, prudent Ministers, or loyal Subjects : But onely by such bold Cavillers, and calumniators, as have some further fisk to fry ; and some faction still to foment, under some affected, rigid, unjust, and invalid sense, which they must affix to the Covenant, in order to promote the private and partial interests of some men ; whose fear, guilt and shame for past actions, make them fly to this Asylum of the Covenant, as if it were the onely Sanctuary for malefactors.

s. If not to purchase Bishops and other Church lands (where no man had commission or permission from God, the King, the Law, or the Possessors) to sell them ; nor indeed any just cause to alienate them : If to maintain (*πολεμον αναρροβη*) an irreconcileable war against all sacrilegious practices, whiles yet he prays for the persons : If to pity the folly, and contemn the knavery of such Purchasers, who were so greedy of great pennyworths, as not to regard the bad, the no little they had for their security : If this be *blasphemy*, it is more commendable and useful for the publique good, than ever this Libellers frensie, or D. B's zeal for such a *Reformation* as may hedge in his Church

## *The binding of all Covenants and Covenanters*

Church Lands to *his private* fortunes ; or at least help him to some *good Composition* ; that so he may not too much *burn his fingers*, and *singe his feathers*, or fire and consume his nest, by his *sacrilegious adventures*.

Venit, Piety,  
and Equity are  
by some men  
traduced for  
blasphemy.

§. If these ways of Dr. *Gardens* expressing himself by word and deed ; by preaching and writing, be *his Idolized Non-sense* and *Blasphemy*, no doubt, (like the *foolishness of S Pauls preaching*, and the *weakness of his presence*) it will tend more to *Gods glory*, the *Kings Honour*, the *Churches Peace*, and all good *Christians* satisfaction, then all the *Faci-ous Conspiracies*, and *Libellers Rhapsodies* of this *Anatomist* ; who dare not appear or shew his face to the World, lest he should discredit and confute his Libellous Pamphlets by the *scandal of his looks*, and *infamy of his person* ; which addes as little to the repute of any cause he undertakes, as *Satan doth to the honour of the Scripture*, when he cites it ; or the name of *Pontius Pilate* doth to the authority of the Creed.

Nor is it in the power of any such *sacrilegious Apostates*, and *rebellious children*, as this *Libeller* appears to be by his *scorning the Church of England*, and *disdaining to own her as a Mother*, or to pitty her in her late trials and Afflictions upon earth ; because *Hierusalem from above*, whence the *Truth, Light and Saviour* of the Church descended, is the Mother of us all ; It is not, I say, within the reach of his tongue or pen to fasten any such, as ridiculous as false, imputation of *nonsense* and *blasphemy* upon a person whose *conversation and doctrine* have by the grace of God been

to their good behaviour.

been as free from the spot or suspicion of such great offences, as are *Idolatry*, *Sacrilege*, *Blasphemy*, *Simony*, *Rebellion*, *putid flattery*, and *Ecclesiasticall inconstancy*, as some men have been guilty of all these, and void of all modesty, ingenuity, sense of honor, loyalty, real sanctity, generous constancy, and common honesty; lurking as serpents or evil beasts in secret places; and though unseen, yet assaulting with the sting and poyson of *blasphemy*; whereof nothing is proved either against the blessed God, Creator, Saviour and Sanctifier; or against the holy Scriptures, or against the Church of God, or against any part of his Worship, or any holy duty, grace and vertue; no net against any counsels, actions or authority of *lawful superiors*; or against any honest man, who keeps within the bounds of *Gods law*, and the *Laws of this Chruch and Kingdom*.

§. Where then O wretched *Libellist* is Dr. *Gaudens* D. <sup>in</sup> *blasphemy*! Is not this venomous beast, which out ~~burnt~~ <sup>burnt</sup> of the flames of malice, burning in a *sacrilegious breast* seeks to fasten upon his hand, as easily shaken off ~~without any hurt~~ into the fire whence it come, as that viper which was seized on *S.Pauls*; and by his miraculous *indemnity* manifested his *innocency*, to the amazement of his *censorious spectators*; Alas these *impotent endeavours* of enraged *wic'edness*, and *sacrilegious despair*, are like the (*ultimi conitus morientium ferarum*) last bitings of those beasts, whose revenge consists onely in making their teeth meet, though they fasten upon steel and break their jaws; when the Dragon saw his time was short, he sought to make it up in the *vehemency of his rage* against the Church; upon earth no doubt, described as a

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Page 28.

woman too, and so may (as Eve) very properly be called the *Mother of all the living* in a *spiritual new life*, which are born of the *Word of God and his Spirit*, and brought up in that holy family, and nourished by the breast of this *Spouse of Christ*: At which holy allusion this impudent Libeller makes himself as much prophane sport, as Ishmael did when he mocked Isaac, being justly ashamed to own that Church <sup>as c</sup> *Mother*, which as an ungracious and ungrateful wretch, he hath not only forsaken and scorned, but wasted and robbed as much as in him lay of her *support, ornaments, of her honor, government and authority*: Perhaps this learned Etymologist fancying, that *Hierusalem*, which he owns as a mother only above, hath its name from his *ειρηναία*, which signifies *Sacriledge*.

§. But finding by the gracious revolutions of Divine mercy the Church of England to be in a fair way to be recovered out of the hands of *Sacrilegious Robbers*; the poor Libellist and his friends are now concerned to cry out again of *blasphemy against Dr. Gauden*, as a constant son, and dutiful assertor of the Church of England, and a no less severe and smart, then just and *implacable tormentor of impudent Sacrilegists and Apostates*.

§. Who are not content to *sin and sneak*, but they must boast and vapour, and strut and challenge all the better world, as if they could justifie their *sin and folly*, against the suffrages of all *mankind, Heathens and Christians, Reformists and Romanists*, as the illustrious Dr. Burges hath done to his *eternal infamy*, fancying that he hath drawn strecther lines, and fairer figures with his *black coal*, in order to take away

Dr. Burges his  
Paradox of  
Sacriledge no  
5.

away the Hellish deformity, or to put on some tinsel and fucus of beauty, on the ugly face of sacrilege, then all the great Masters of Learning, Eloquence, and Religion have in all ages been able to do, by way of describing how *unjust*, how *odious*, how *ingrate*, how *impudent*, how *abominable* to God, how *detestable* to good men; how unworthy of any man, much more *of any* Christian and Reformed, that facinorous crime of wilful and presumptuous sacrilege is; which openly *mocks* God, and *affronts* Religion; which against all Law, robs the true Church, injures the chief Bishops and Pastors of it, and discourageth all true Professors, prostituting all that is sacred to *Atheism* and *Prophaneness*; which no man can scruple, who hath learned this *Paradox*, That to alienate by force, without any Law or consent of the Patron, and Proprietors, or Possessors, either the King or the Clergy, those lands, houses and goods which have been lawfully dedicated, long confirmed, and well used to the glory of God, and the good of his Church; (that God may be duly worshipped and served; and his Church, both Pastors and people, duly maintained in good order and government;) That this is *no sin*, though against Law and Justice; and no sacrilege, though manifestly against the peculiar rights of God and the Church, and that double honour which is due to the Teachers and Governors of it; and lastly, against the credit of both *Christian* and Reformed Religion.

¶ For none of all which great interests, those *Gallio's* are concerned, who with this Libeller and his dear D. *Burges*, having imbarqued in a sacrilegious

gious bottom ; and having had for some years fair gales to flatter them , had rather make an eternal shipwreck , like *Hymenaeus* and *Alexander*, of faith and good conscience , yea, of Church and State , of King and Clergy , then make just restitution to God , the King , and the Church .

§. The rendition and loss of which ill-gotten Estates , will teach those Merchants more wit and honesty hereafter , though they have less money to venture upon , not crazy or crackt titles , but apparently null and void , as against all Laws of God and the Land ; whose Equity , Sanctity and Antiquity are not to be baffled or abolished by any temporary Ordinance of Parliament , in any broken Constitution : much less when either leavened with faction and novelty ; or ruffled by tumults , or over-awed or abetted by forreign Armies , or sifted and scattered by any factious artifices and parties ; who had no lawfull power or authority in them , either from God or man , to deprive any one honest man , much less so many learned , reverend and unblameable Churchmen , yea , the whole Order , Polity and Fraternity of the Clergy , of their Lands and Estates , no way evicted or forfeited by any Law .

The venerable  
D. B. and his  
Libel may  
know that the  
numbers of  
men lessen  
not their sin.

§. The numbers of men doth not lessen their sin , nor their punishment : What may befall one man , either as to sin or sorrow , may reach Societies , Synods , Houses of Parliament , and whole Churches ; which are subject to Apostasies in Religion , to Depravednes in Opinion , and to Partiality in Practice ; by which if they be at any time as men , surprized and seized , the onely way of happiness is , to repent and amend ; to make personal and publique restitu-  
on ,

on, to return to their first love, and to strengthen the things that remain; which hath been the pious care and endeavour of this last happy Parliament, rendering to Cæsar the things that are Cæsars, and to God, the things that are Gods: That this Church and Nation hitherto kept, as to its Parliamentary honour and sanctity, from the great offences, may be ever free from *Regicide, sacrilege and Apostacy*, (for neither any full and free Parliament, consisting of King, Lords and Commons; nor yet any National Convocation or Synod, have ever counselled, contrived, accomplished, or approved any of those horrid abominations, which have so long, like the Deluge, overflowed and prevailed over the highest mountains:) But now (blessed be God) they are not only asswaged, but the dry Land appears; yea, our Noah and his Family, the Father and Conservator of our British world, and of these Reformed Churches, is come out of the Ark, and hath taken just possession of his Kingdoms and Dominions; for whom even this Libeller dares (page 13.) faintly and hypocritically to pray; mentioning His Majestie with a superficial by-blow of devotion; when (God knows) the Kings restauration was as unwelcome to such sacrilegious spirits, as Christs coming was to the Legion Devils in the Gospel; of whom they had a just jealousie, that he came to torment them before their time.

9. Which fear His Majesties native, and almost excessive clemency hath hitherto abated and confuted; yea, is prone always so to do, if he can but see any such signs of penitence in his and the Churches Enemies, as may bring forth fruits of justice and righteousness, of restitution and amendment; which fruits are as hardly

Gods and his Majesties clemency should lead to reparation.

hardly to be expected from *presumptuous Sacrilegists*, such as this Libeller and his D. Forges seem to be, as *figs* are from *thorns*, or *grapes* from *thistles*; since they by a far fetcht-fancy and fallacy, seem to expect a like improvement of the *Covenant*, by an *unlawful* and *unjust sense*; in which it seems they took it first, and still hold it, for the *extirpation of Bishops*, and *keeping them and other Clergy-men from their estates*, as far better minded men have at last made of it, in part of their *Loyalty* for promoting the Kings happy *Restauration*: Which sense of that *branch of the - venant*, is as just, honest and conform to our English Oathes, and Laws of God and the Land; as the other of *sacrilegious extirpating Bishops and Episcopacy*, as to their pristine, primitive and due authority, in order to keep away their Lands and Estates from them and the Clergy, is most unjust, uncatholick, unchristian; contrary to piety and common equity, against the Laws and Oathes of God and man, specially of the *English Clergy*; a plea and project fit only to be sollicited by a *Chaplain of Julians the Apostle*, and a person publicquely branded as void of *common honesty*; who forgetting that modest finning is some diminution of guilt, and some *presage of repentance*, *Absalom-like*, on the house top, must spread his tent; and under the covert of the *Covenant* (which is too narrow to hide or prote<sup>t</sup>t the sin and shame of either *sacrilege*, or *schism*, or rebellion) to discover his Fathers, the Bishops nakedness, as much as in him lies, and to prostitute his Mother, the Church of *England*, to his own and other mens *sacrilegious* and *unsatisfiable lusts*.

s. But I am weary of the kennel and filth of the Title, wherein this *Borborites* afterwards takes so much delight to wallow, and puls along with him into the same *obscenity* D. *Burges*, a person whom many hands have oft in vain washed, yea, and brayed in morters, if it were possible to part him from the folly of his versatile, volatile, and violent temper, being, as he so propoleteth, a learned Scholar, a great Divine, an eloquent Orator, and an acute Disputant (as appeared at Oxford, when keeping his *Acto* make C.B.D.B. Dr. *Prideaux* gave him this Elogie, *Iro-  
señ o mi fili tu prædicare potes disputatione non potes;*) besides these, he thinks himself a potent Writer, till he meet with the gentle lash; and is beyond all his other virtues, a rich and bold purchaser of Bishons and other Church Lands. Which prodigious practice of a Presbyter, who stood by Law and oath engaged to Bishops, he seeks with a like affront to maintain; and fancying himself to be the *Brontes* or *Boanerges* of his age, he lets fly his brutish thunderbolts and flashes of lightning, against the faces of any that like not his many faced way of living. In his minority (which he holds now for his years of *indiscretion*) he was highly and sharply engaged against *Non-conformists*, wrote sinartly and truly for Bishops, yea, and for ceremonies, was *Hierarchical*, *Antisectical*, a stout *Pluralist*; yea, and I have heard of one of that name, who offered by a *symeniack* proposal to the Earl of Cleveland, a 1000*l.* for a *Living*, then actually void, and in his *Lordships* gift; as his *Lordship* hath twice assured me: For which scandal his *Honor* refused to admit him to be his *Confessor* or *Comforter*; when being Prisoner to the Earl of Essex, and very sick, this *penny*:

The Libeller  
a id. D.B.buckle  
and thong.

THE valour  
a d vertice  
D. 9.

penny-Father was brought and commended to him as his Father-Confessor, to his *Lordships* laughter, and just reproach of his *confidence*, to obtrude himself to that office, when he had offered to swallow Simony and the Oath to boot: Nor was one of like letters and manners wanting to tamper and importune with another (the Earl of *Barkesshire*) for the grant of some preferment from the King then at *Oxford*; when this militant *Presbyter*, though ambitious to be a *Dean* or *Bishop*, preached and trained men stoutly against the King. The Earl amazed at the *Effronteries* of the motion, demanded upon what score, he that so destinateley opposed the Kings interest, should have confidence to desire any favour of preferment from His Majestie? The wily Doctor replied, my Lord, I can and will do the King more service by continuing in the Parliaments Quarters, and seeming to be against Him, then if I were with him: Which servile hypocrisie the Earl easily believed to be in the man, and accordingly valued D. B. and his influence.

D B. temptation to sacrilege, and his vindication of it.

§. After all these *noble Essays* (the Libellers darling) finding the Kings and Churches affairs to be impudent verry low, and as he thought irrecoverable; he thought to make up his defeat of undeserved preferment in some advantagious purchase of Bishops Lands, and Cathedral houses; which finding to be sold at *Robinhoods* penny-worths (many times, both sellers and buyers being conscious to the flaws in the titles, and illegality of such alienations) he doubles his great loan-money, and fills up the measure of his sins by such a *Sacrilege*, though with a wry and reluctant conscience, as he intimates in his case, which he was not ashamed

ashamed to tell the world, yea and appeal to some of those *spurious Parliaments*, which he hoped would easily be invited to adopt his Cause as their own; but here he lost his *time and oyl*, for they had other fish to fry.

Yet by an indefatigable *improlity of diligence*, working wickedness with both hands greedily, this *snail* drawing in his horns a little for fear, and concealing his name, adventured to put out only *C. B. D. D.* for the authorising of his pamphlet, called, *No Sacrifedge, no sin*, because he perceived the *critical distempers* of the times, then beginning to work toward *purgation and health* were likely to abhor any thing the more to which his name was prefixed; all honest men being weary and ashamed of the horrid diseases, and worser remedies of our Church & State, of which this Montebanck and circulator had been a great and unhappy part: Other Readers as well as Dr. *Ganden* might have much mistaken those ill-omening letters of *C.B.D.D.* and taken them to stand for *Creticus Borborites*, or some *Cæsar Borgia*, with the additional of *Doeg* and *Demetrius*: If the worthy *Cornelius Burges* Doctor of Divinity had not with a railing letter sent that book to Dr. *Gauden*, as the Libeller (one of his *privadoes* it seems) truly affirms,

Pag. 9.

¶ That filthy Letter (with *Judas* the *Traytor* and *theif*) went to its proper place: But Dr. *Gauden* presently prepared an answer to that wretched Pamphlet, which he found as full of magisterial impudencies, fallacies, and impertinencies, as *biggars are of vermine*, such trash and trumpery indeed, as is only fit to wrap up that desperate and damnable

paradox, of *sacrilegio no sin.* But Dr. Gauden finding C. B. to bear himself meerly upon event and power, as if all had been lawful in the alienating of *Bishops, Deans and Chapters lands,* because their offices were *pro tempore* during the violent storm of War, and *desolating delusions*, of times exauторated or abolished; and hoping that ere long that *paltry* and *scurrilous Pamphlet* would be confuted from Heaven and upon earth, by the Justice and mercy of God and good men, he thought it lost labour to print any answer to it, when it had indeed no seeming, muchless real grounds of *Gods Word* and *right Reason*, being wholly against the consent of all Nations, as well as against the principles of all true Religion, and practises of all just and holy men, particularly against the Laws of this Land, and consent or custom of this or any Christian Church; as also against the suffrages of all learned *Lawyers*, as well as godly *Divines* of whatever persuasione and differences in other things: Nor did Dr. Gauden think himself bound to consider what such a poor mushroom as C.B. pretends against such cedars.

God by a bleſſed even hath  
deceived him; those mercies of the most high God  
best conſidered  
C.B. & others  
ſacrilegio.

§. Nor hath Dr. Gaudens hopes (bleſſed be God) deceived him; those mercies of the most high God which indure for ever have much viſited this robbed and *afflicted Church and Kingdom*; and though we have not as we ought repented of our sins, yet *God hath repented him of the evils he hath inflicted, returning in loving kindness to the King, the Church, the Kingdom, the Nobility, the Clergy, the Gentry, and all loyal people;* who are all disposed now to confute such *pestilent Pamphlets*, not in words but in deeds, leaving the *Law to its power, the Church to recover its patrimony*

patrimony, and the Clergy to enjoy their properties; which 1. the devout wills, the just and pious intentions of the Donors now dead, 2. The clear word of God commanding, approving and accepting, 3. The consent of all Christian Kings and Parliaments, 4. The fundamental Laws of the land, do make good to them, beyond what any such knelling Scribler can disprove, by ought to be pleaded from the pittiful and oft repeated crambe of his Ordinances of the two Houses, or their abolishing of the Offices of Bishops, Deans, &c. which C. B. presumes of; all which reasons, if valid by meer force against justice and conscience, against the laws of God and man, would also hold good against the King and House of Lords, for both were by some of D.B's Masters abolished, as useless, dangerous, and pernicious; yea, and the like desolating violence might have taken as much place against the Glebes, and Tythes, and Employment of all Presbyters, as against the Lands and Offices of the Bishops, Deans and Prebends, if the Bonistick Conventicles, and other abjuring Juncto's of desperate men, had, under the names of Acts and Ordinances of Parliament, abolished (as they intended, all Ministry and Ministers of the Church of England of all degrees.

§. A Jesuitical project cruel and cunning, carried on by Fanatick hands and furies; and as near to have taken effect (which C.B.D.D. well knows) as the Gunpowder Treason once was: For there wanted not barrels of powder, nor Fauxes with their dark lanthorns and matches, nor trayterous plotters and conjuring, yea, and covenanting, to perfect (as Feak and others have told us,) this last work of thorough Reformation:

mation : Which taking away the *use and office* of any ordained *Parochial Ministers*, as well as *Bishops* and *Cathedral Ministers*, who are much ancienter then the other, might justly in D. Burges judgement and argument, have taken away, alienated, sold and confiscated all the *Globes*, *Tythes*, and *Church Livings in England*; of which possibly C. B. might have had other good *bargains*, without being put to a new plea; for what would serve for one, would also justify the other, so long as the *club* and the *sword* was above the *Law*, and *Justice*, or *Common Honesty*.

*The despairs  
of C.B. as to  
his cause of sa.  
crilege.*

But at last C.B. D.D. is beaten out of the pit. And however he have good mettal, yea, and hopes for another *busling Bout*; yet as *Cocks* of the game are dispirited by the sent of garlick eaten by their rivals; so he cannot bear the name of *King and Parliament* happily united. This sadly presages *Bishops and Episcopacy*, this betokens a Church with order and government, defended by law and justice, that every one may have their own: This threatens not to make *sacrilege* a *sin*, but to *own it* as a sin of the first magnitude; at once breaking both *Tables of Gods Law*, and violating both Gods and mans right, yea, robbing the best, most useful, and most deserving of mankinde; for so godly Bishops and other Ministers have been, and ought to be.

*C.B. now flies  
with the li-  
beler to the  
Covenant,*

And now C.B.D.D. flies (as guilty *Joab* to the horns of the Altar) to the *Asylum of the Covenant*: And putting this *Anonymous Libeller* in the front, he following in the rear, makes a foul, dishonourable, and shameful *battery* (yet *unseen*) upon Dr. *Gaudens Analysis*,

*Analysis*, his good name, his person, his writings, and whatever he thinks exposed to the strokes of impotent malice, that he may be avenged on Dr. *Gauden*, for his just rebuke of D. B's Sacriledge.

§. They cry aloud, O the *Covenant*, O the sacred *Covenant*, that did such wonders of old, that began the spoiling of goodly *Churches*, the sad ruines of our famous *Cathedrals*, that like the smell of brimstone, made all the *Bishops*, *Deans*, *Prebends* and *Cathedral-men* to forsake their hives: This stripped those idle drones, as D. B. calls them, of their *Estates* and *Honours*; such as were the Primate of *Armagh*, Bishop *Morton*, Bishop *Hall*, Bishop *Westfield*, Bishop *Browning*, Bishop *Prideaux*, Bishop *Winniffs*, and many others either dead, or still living, and (by a wonderful mercy) surviving both their own miseries, and their adversaries malice.

§. But D. B. (as he saith of himself) *hath laboured more abundantly than them all*; that is, to purchase and preserve to himself these *Bishops lands*: For doubtless, if he had had money enough, he would have dealt for all by wholesale, and not by retail, they were such *opulent and sweet penyworths*.

§. Now, if the *Covenant* help not the poor Libeller and his dear *Amico* D. B. they are half undone: If this be *soberly* interpreted, and *justly stated*, as in law and conscience it ought to be, both in taking and keeping it, *Adum est, perimus*; farewell fat *Sacrilegists*, you will become *Pharaob's lean kine* again: If Dr. *Gauden* reconcile the *Covenant to Episcopacy*, that is, to that *Order*, and *Authority*, and *Government* in the *Church of England*, which Catholick antiquity

antiquity used, the best Churches and Christians ever approved, which the *Laws* of this Church and State ever owned and settled in their *rights and immunitiess*; which the Christian Kings of *England* ever swore to maintain; which was so much valued by the last King of *Martyrlie Honour*, and *blessed Memo-ry*, whose example is most admirable, for his love and constancy to the *Church*; for his patience in infinite afflictions; for his charity to his cruel *Enemies*, who *condemned him*, and *cut him* in pieces, in order to posleſs themselves of the *Crown* and *Church Revenues*.

§. If Dr. *Gauden* as a bold *Adventurer*, makes this good, as all Justice, Honour and Religion must do, That the Covenant doth as much oppose all *Injustice, Schism, Sacrilege* and *factious Superstition* (which calls and counts good evil, and evil good) as it seemed to do *Prelacy and Popery* so far as they may be exorbitant from Christian bounds: If *Episcopacy* joyned with *Presbytery*, that is, *Bishops* attended, advised and assisted by ſome choice, grave *Presbyters*, duly subordinate and inferiour to them, as to that precedency of *Order*, and eminency of *Authority*, which are as necessary for the *Churches Polity* and Ecclesiastical *Government*, as they are in Cities and Armies, or any civil Jurifdicitons: If these be buoyed up again, and their estates, as the other part of *double honour* due to them, restored to *Bishops* and their chief *Counsellors*, in the *Assessors*, and *Cathedrals*, this *Libeller* and *D. B.* with all their projects, purchases, clamors and *Libels*, must sink, as if a milſtone were about *their necks*, and they cast into the sea.

§. To

§. To prevent this *Abusſe* of poverty, contempt and confusion, all the arts and engines of *unkholy Oratory*, and *hypocritical Zealotry*, are to be set on work by the Libeller and D. B. They know that Dr. Gaudens pen, tongue, and spirit are not easily damped or resisted in *a good cause* (and other he will not undertake:) His free and unaffected ſtyle muſt be ſcurrilously despiled, though they cannot imitate it: his Writings not confutable by ſuch Sophifters, muſt be blaſted with their ſtinking breath, with *imputation* of *Idolized nonſeſe*, and *tedious extravagancies*, and *bitter railings*, and lying *impertinencies*, yea, of *blaſphemey*; yet will not all this dirt infect a jewel, though it *foul the hands* that caſt it: Nor can the Libeller or D. B. hope hereby either to weaken Dr. Gaudens honor, or to raife the credit of the Covenant by his ſenſe, and to his vile designs.

§. For the *Covenant* will not ſwim, but ſink under ſuch a burthen as they charge it with; if it be *fraight-ed* with high injustice, with presumptuous ſacriledge, abetting of ſchism; if it be crammed with ſuperition, and charged with a ſenſe every way as illegal and irreligious, as it is injurious to honest men, and to the Church and Kingdom, yea, to our God and Sa-viour: Which ſenſe nothing but either fraud or force can hope to put upon the *Covenant*; which muſt ceafe to be *sacred* and *holy*, if it be *unjust*: So far as it will not admit of any just *meaning*, or honest *interpretation*, or righteous execution, it muſt be *null*. In Gods name, and with the Covenants good favour, let *right be done* to God, to the Church, and to the whole Nation; the King, the Bifhops, the Clergy, the Cathedrals, the people, and the poor of the Land, all cry for.

Why I. B. a n  
Libeller fo  
n ad againſt  
Dr. Gauden  
and his Ana-  
lyſis.

## The binding of all Covenants and Covenanters

for justice to be done in so grand and publike a case : For they are all highly concerned in conscience, honor, peace, plenty and prosperity, that this Church have its ancient Government by godly Bishops, and other Clergy-men ; that these may have the estates, lands, and houses which former piety and gratitude endowed them with, beyond all alienation without their Kings and the Proprietors consent ; for the support of their Ministry, Authority and Honor, for the exercise of hospitality and Charity, and for the encouragement of Learning and Religion in this Nation ; that the Church of *England* may not want such Fathers and chief Shepherds of Christ's flock, who are worthy to rule ; nor the Nation of *England* such examples of Ministers, no less imitable for their *holy lives* and good works, than for their being Preachers of *sound Doctrine*, and learned Champions of the Divine truth ; in which no Church heretofore exceeded *England*, nor any Divines went beyond our excellent Bishops, and others of the Episcopal communion.

D.B. undone  
if the Covenant be just  
and honest.

If this just, heroick, kingly, and Christian Reformation and Restitution, without the Covenants prohibition or unjust stop of it, be once fully brought to pass, as we hope it will, D. B. and his *Amanuensis*, the *pittiful Libeller*, may take eggs for their money, and retire from his Palace in *Wells* to *S. Magnus*, or *Watford* again, if he can get either one or both of them ; or possibly he may ingenuously repent, and fully restore, and so deserve to enjoy that estate as a Bishop, with a better title and conscience then ever his *Libelling Advocate*, or any of his own *sweaty pleas*, will help him to; which offers were the probablest temptation

tion to bring the good man to a recantation of his errors, to a fixation of his judgement, to a purgation of his conscience, to some reparation of his credit, and fortunes too, and to some reconciliation with Dr. Gauden, with whose name the witty *Libeller* seeks to make the sad D. B. merry, as if there were *gaudium* as well as *gauay* in the name; when alas *met alta mente r. poiturn*, the anxious D. B. feels at his very heart those (*leihales arundines*) arrows and wounds which Dr. Gauden first gave him *between the joyns of his armour*, when he strutted his strength, when he thought his sacrilegious purchase was safe, and no man durst have laid at him, no more then at a Whale or Leviathan while he thought himself guarded like *Goliath*, not only with the Covenant, but with Circumstances of two Houses; in the strength and confidence of which, this *dowty champion for alienating Church lands*, brings forth his plea for Sacrilege like the Giants spear, which seemed a *Weavers beam*, before all *Israe'*, that he might *desie all Bishops*, and all *Episcopal Divines*, yea and all *Episcopacy* that should pretend to challenge his lands and purchases, with any claim of right, or any suspicion of Sacrilege: but he may sooner slip out of his skin, as Worms, Snakes and other old Serpents are wont to do, than free himself from that foul blot and contagion, which without repentance and restitution will ever cleave to his person, pretending to be a Schollar, a Minister and a Doctor; yea and may be a gangreen to his other estate, as well as a grief to his innocent posterity; To prevent which Dr. *Gaudens* charity presented to D.B. his sin and presumption in point of Sacrilege; in revenge of which this

Make D.B. a  
Bishop and  
he will recant.

*Libeller* is to be his Armor-bearer, and with the shield of the Covenant D. B. hopes not only to cover his sin, but also to smother and oppress the honor of Dr. Gauden.

The disgrace  
sight of Dr.  
and his hid-  
den Libeller.

¶. But I have done with the filth of this Libellers Title, of *Idolized nonsense and blasphemy*, which he imputed to Dr. Gauden and his Analysis; how justly let the reader judge; yea I appeal to the *supreme Judge* who sees this *Anatomist* in his *secret hidings*, and *malicious lardings*, yea and will reward him only. ¶ he had been an *ingenuous Adversary*, that had written a book of just reproof against me or my opinion, to which he had the courage to put his name (as Mr. Zach.Crafton, though none of the most *reputable* and renowned doth) I would have bound it *in a crown* to me; but for such a *sculking Anatomist*, to cut and slash with his *butcherly knife*, to tear and bite with his *foul teeth*, and yet to keep himself unseen, this deserves as different treatment as *an open enemy* and a *secret traitor*, or as those viler vermine, which prey in the night, but dare not (as more *ingenuous beasts*) be seen in the day. But this *biding himself* doth manifest how *inseparable a shadow shame is from notorious sins*: That men who are most impious can hardly be so impudent as not sometime to seek to recruit their bankrupt credit, and releive their soar consciences, by *concealing of their names*, (as the theif and Adulterer, who wait for twilight and darkness) and when they cannot forbear to do *villainous things*, yet they are loth to appear so vile as indeed they are, and must be esteemed of all honest men if once discovered.

s. The next work of Dr. Gauden is to examine the glorious Epithete which he ascribes to the *Covenant*, calling it by way of emphasis that *Sacred Covenant, &c.*

Of the Libel.  
uers styling the  
Covenant sa-  
cred with an  
emphasis.

My design is not rudely to deprecate or disgrace the *Covenant*, so far as it hath any thing in it (and many it hath) that may justly be counted or called sacred, by reason of their seeming moral and material conformity to the will and word of God, and to the laws of the land. God forbid I should call *good evil*, or *evil good*, (or reject all that is good out of a jealousy of evil;) Nor do I deny that the *Covenant* considered materially, hath many things and words in it which do pretend *to holiness*, and much profess the power of godliness, however some factious Sophisters may pervert them : As all the parts of *Scripture* are sacred in themselves, as to the scope and design, or historical truth, though they may be first spoken, and after alledged or applied amiss by evil men and devils, with a design rather execrable than sacred.

Perhaps this Libeller (who may justly bear the title of *Sacerdormis*) understands the word *sacred* here as it is used by the Poet, *Anri sacra fames*, the sacred love of money, because *covetous Idolaters* so highly adore it ; and possibly in this sense the *Covenant* may be by him styled sacred, as a utensil now very servient to his execrable designs, which is to keep out *Bishops* from their just Offices, Dignities and Lands, that he and his dear *D.B.* may keep their *sacred purchases inviolable* ; presuming that an *Ordinance* of the *Two Houses* in such distempers of times, ought to be a *sempiternal sanctuary*, more sacred and inviolable to such sacrilegious bargains, and their Purchasers

more sacred, than all the' wills of the *Donors* now dead, or the former *Laws of the land*, or the *word of God*, can be to the ancient and rightful *Proprietors of those Church lands*. Can any thing deserve to be called *sacred or holy* further then it is *just and righteous*, by giving to God and man what is their due?

How far the first *contrivers of the Covenant*, or the *politick imposers* of it, or the *easie takers* had sacred *designs and intentions*, I leave to God to judge; but certainly the *violent, unjust and cruel methods* used by some men in executing of their *sacred Covenant*, to the *ruine not reformation* of so many learned, godly and innocent persons, *Bishops*, and other *Ministers*; yea to the *utter overthrowing and extirpating*, as much as in them lay of *sacred, ancient and venerable Episcopacy* it self, as it had been, and still was by all *laws Ecclesiastical and civil* established in the *Church of England*, and in all the *Christian world*; for the main, as the *onely Catholick Government of the Church*: And all this in order to bring in, though by *head and shoulders* the *novelty of an headless Presbytery*, and the *many headed monster Independency*; doubtless these projects and practices promoted upon the account of the *Covenant*, do little add to its *sacredness*; and make it appear no way meriting the singular epithet of *sacred*, in so peculiar, emphatick and superlative a sense as this Libeller affixeth it, meerly to scare his *filly, or scrupulous, or superstitious readers* from any thoughts of such sense and keeping of the *Covenant*, as is and ought to be *reconcileable* with a regular *Episcopal Government*, also to that duty which they owe to God and the King, to the *Church and its ancient lawful Government*.

The restoring of which , according to the good laws of this Church and Kingdom, also according to the best pattern of Christ's Ch.rch in all ages, agreeable to Gods Word, and the rules of all order, polity and justice, as it ought to be one end of the Covenant if holy and just ; so this *cunning Libeller* foresees it will be much to the prejudice of himself, and his dear D.E. who tis probable have but one purse and one heart.

§. Hence it is (*O ye Ephesians*) that this *Demetrian Artist* crys so loud, O the Covenant ! O the sacred Covenant, O that, that most sacred Covenant ! O what a goddess ? what a *Diana* is this new found Image, which of late fell from the *Northern climate*, and those *colder parts of heaven*, into the English world, in a black cloud full of storms and thunder.

§. That the world may see this *Wolf uncased* of such *sheeps cloathing*, as pretends to any thing sacred in his sense and design, which would seek to shelter its *wickedness* under the title of that sacred Covenant; It will not be a mis to shew the Reader, yea and the well-meaning covenanter, the true import of this *sophistry*, which as formally ad*is* the title *sacred* to the Covenant, as some Bigots do that of *Holiness* to the *Pope of Rome*. Not but it must be confessed that many Bishops of *Rome* have been very holy men ; but some flatterers have not feared or blushed to give that *highest and diziest* honor to such as have been most flagitious in the confession of many learned and sober *Romanists*.

§. In like sort, that many things in the Covenant may have the stamp and signature of *sacred* on them, and that many Covenanter might be *sacred* things of the Covenant as called sacred by the Libeller.

## The binding of all Covenants and Covenanters

as to their intents, when they took it, is not in charity to be denied : nor will I envy the **Covenant**, this title of *sacred*, *reductive* or *consequently*, so far as every lawful promise, vow or oath may be *holy*, and ought to be so, especially when Gods holy name is solemnly invoked ; and when such Promises are lawfully made, and by lawful means performed, according to that *lawful matter* contained in them, and *lawful meaning*, to which all things sacred are confined by the rules of *Justice* and *Godliness*, the *law of God and man*.

5. But certainly the title of *sacred* in such a *magnificence* and latitude as this *Libeller* vapours (as if the **Covenant**, further then it may contain in it *words and things*, capable of *honest, just and religious sense*) were *eminently a sacred thing*, in respect of Gods special Institution and appointment of it ; as if the most *holy God* had by his most *holy spirit* inspired it, by his *wisdom* composed it, or by his *special authority* in his word expressly imposed it, so as he did of old the *Law*, the *two Sacraments*, and other *holy rites* and *duties* of his *worship and service*; in this religious sense (which the *Libeller* would *insinuate*) the covenant was not sacred ; no nor in a civil sense, as things may be called *sacred* (*quia legibus sancta*) because by *Laws established* ; As the Church Catholick is *holy*, which never was *without Episcopal Order and Authority* ; so the *Majesty of the King* is eminently *sacred*, yea and that authority which is from him derived to *inferior Magistrates and Ministers* ; whom to despise or reproach, or injure is esteemed to *curse the Gods* ; that is to esteem and use persons *sacred* by *laws of God and man*, as if they were execrable and abominable.

§. It is beyond all doubt that the *Covenant*, as to its method and composition, as to its authority and imposition, had no such sacredness in it as we call properly and intrinsically *divine and religious*, which consists in those *beams of holiness*, which any thing hath either *derivatively* from God, or *relatively* to him, by virtue of his own special appointment and command.

§. If it were of such previous sacred institution and necessary use, it must either be expressly contained in *Gods word*, or by some miraculous operations confirmed to be his *sacred will*; neither of which can with any semblance of truth be affirmed of the *Covenant*. Alas many of its first contrivers, *composers* and *imposers*, with its most zealous takers, by this time know themselves to be but men, and some of them not very sacred: If it were *sacred* by such an antecedent authority and institution from *God*; it would be a sin not to have taken it long ago; which I believe no man ever feared to be *guilty of*, or made any conscience to repent of his *refusing to take it*; nor are any *covenanters* so rigid as to fancy that any man sinned against *God*, because he in conscience or allegiance scrupled or denied to take it; no, the great fear lay in taking it, especially as some men list to interpret it; and the next fear of sin is *in keeping it*, in that sense which some would now understand it, which is most *unjust* and *uncharitable*, and so cannot be *sacred*, no nor *civil*.

§. Add to this, even in a *civil sense* of the word *sacred*, the *Covenant* deserves not *that title*, because it was never invented, imposed or confirmed by the *supream, legal, royal, and legislative Parliament*

## The binding of all Covenants and Covenanters

tary power of this Nation, which doubtless is the only sacred and binding authority in a civil or politique sense.

§. How then the Covenant came to be so signally consecrated I know not, as to any *Divine* or *Humane* authority; I am sure it had no Bishops to contrive or consecrate it in the House of Lords, nor any national, sacred Synod: To say it is consequentially and *interpretative* sacred, by way of its matter, end, and use conform to the *word of God*, and as the name of God is stamped upon it, amounts to little more, then that *sacredness*, which is in every honest mans word or oath, as he is tied by *moral obligations* to truth and justice, which are much ancienter bonds then the **Covenant**; and for the name of God graven upon it, it doth not make any vow, promise, oath or **Covenant** sacred, further then it is *materially* and *morally* good, both in its first taking, and after keeping. But it is a *prophaning of Gods holy name*, when it is added by way of *conjuring* or *conspiracy*, to any purpose or compacts, that are *unlawful*, either for matter or manner, having no command from God or man, nay contrary to the declared will of both.

§. Tis certain the Covenant hath some *passages* in it, which in some mens sense never came into the *minde of God*, nor are *in his Word*, either *expressly*, or by *jult consequence*; as that *grand and principal one*, of extirpating Prelacy, that is *Archbishops, Bishops, &c.* If it be meant of the *degrees and orders* of such *Governours*, as have been so long used and useful in the *Church of Christ*, even from the primitive times, and from the *Apostolike* both pattern and succession, no wise and just man can allow it; because it is *novel*

vel and factious, prejudicial to truth and justice, to the order and honor of this, and all ancient Churches, who were governed by the eminent authority of *Bishops*: but if it be meant onely to take away the *Luxuriancies* and *Abuses*; to prune off the excesses, and supply the defects incident to *Ecclesiastical Government*; or to be found in that *juncture* and *constitution*, or the administration which was in *England*; no wise and good man will oppose the efficacy of the Covenant, in ways either sacred or civil, such as become good Christians, and good Subjects: yea, no men are more forward in this then *good Bishops*, and the *best Episcopal Divines*; who have not upon them any such *goad* of the *Scotch Covenant*, as it is destructive to regular Episcopacy; but they have far more *ancient*, *evident*, and *eminent motives* to their duty from the *holy Laws of God and man*; which are able to keep men holy, without any *super ligation* of this or other sacred Covenant; which some *sacrilegious Apostates* are prone to reproach by their magnifying it, in order to their private, covetous, and factious designs; which when more prevalent in *England*, did very little *advance Gods knows*, either the *holiness* or *happiness* of any *honest man*; no more then they did the piety, peace, or prosperity of either this Church or State.

§. And for such spotted *Libellers*, who cry out of the *sacred Covenant*, and count all blasphemy, that invalidates their *Titles to Church lands*, or invert and obstruct their designs, for *Anarchy and confusion in Church and State*; they are no more to be regarded, for the *specious* or *odious words* they list to use, then

Satan is when he turns himself into the form of *an Angel of Light*, and turns Preacher; or then the *Elders of that City* were, when they cryed out of *Naboths blaspheming*; or the *Accusers of Christ*, who laid *Blasphemy* even to his charge; or the *murtherers* of the late King of glorious *memory*, for his *constancy, patience and charity* to this Church and Kingdom, who yet had that superlative *impudence* in their *Treasur and Murther*, as to call them selves the *Saints and holy ones*.

§. If this prodigious Libeller and his Abettors, have no other *Sacredness*, then what they have gained by being dipped in the dry-fats of some such *modern Covenants, Vows, Oathes, Engagements, and Abjurations*, as they thought most conduced to their unjust ends (all of them so far undoubtedly destitute of *any civil or sacred Authority*) sure they and their Engagements are far from such an holiness as will bring them to happiness: Nor is the design of these farther, then to keep by such *palliations* and pretences of *Sacredness*, the *sacrilegious bargains*, on which they have both foolishly and wickedly adventured: for which they hope the *Covenant* cryed up as sacred, and so kept in its edge and keenness against all the right of *Episcopal precedence and honour*, will be a great *Abettor*, when all other projects fail, and as leaves after a frost, will fall to the ground.

Why the Libeller concealed himself in so sacred a vindication.

§. If this high vindicator of the Covenant, for so sacred a business, be himself so *holy a person*, as is fit to assert any thing that is holy; it is strange he conceals the honor of his name, and the authority of his person, when he engageth so high as to cry out of Dr.

*Dr. Gaudens blasphemy*: Sure he needed not to have hidden himself in so good and great a cause, wherein his zeal, though mixt with indiscretion, might have made him appear a *very holy man*: but it seems he had not impudence enough to shew his evil face, nor courage to own his scandalous name; conscious to the unwelcome horror of it, which is capable to blast any thing that he crys up as sacred: Therefore he useth these cowardly Rhodomontados of words, to amaze the silly Readers of his silly Anatomy; which is a work worthy of C.B. Caesar Borgia, son to Alexander the sixth; both of them as Guicciardine tells us, Borboritæ, monsters of men, wallowing Swine in the mire of sensuality, Simony, Sacrilege, Covetousness, Cruelty, and all manner of evil concupiscence; even then when one gloried to be his Holiness, the onely sacred, visible head of the Church; The other to be the Nephew, that is, Son of so sacred a Father; neither of them capable to advance the repute of any thing they cryed up for holy or sacred, any more then this Libeller is able to promote that sacred Covenant, and his execrable, that is, his sacrilegious ends thereby.

¶ I shall not be sollicitous to finde out his name, who dares not own himself in the defence of a sacred thing, and against blasphemy. I presume he is vir trium literarum, or nullius nominis, as to any thing of true honour and worth; and so his person is better buried in eternal obscurity, then discovered by an unseasonable curiosity; which would utterly blast all sacredness in the Covenant, no less, then in his profession, especially if he be of the same sacred gown with his dear C. B. the Letters of whose name are so oft graven

upon this shield of the Covenant; which is onely dreadful for the Gorgons head of Non-sense and Blasphemy, prefixed to it; which swells with great terror and ostentation upon the Reader, vomiting out Idolized Non sense and Blasphemy, together with that sacred Covenant, as easily as some Juglers do stones, and knives, and nails; yet no man can well discern how they come by them. Nay, like the Devil of *Mascon*, this Libeller makes foul fire, and hideous noise, yet is not to be seen, onely heard sometimes to cry out with a dismal clamour; other while to laugh with profuse and affected catchiminations, though no sorrow is sadder than the Devils and hypocrites mirth; at last he left a most putid stink, and filled the room with sulphurous exhalations.

§. As doth this invisible Libeller, of whom Dr. *Gauden* had no less scruple in point of making any reply to, or having any conference with him, then some had of their speaking to those Ghosts and Spectors which appeared in their houses: with whom the reverend Bishop *Hall* (whose very name (of all Bishops) the spirit of *Asmodeus*, in this Libeller most abhors and dreads) adviseth not to have any parley; because he judgeth those Apparitions to be but the Devils illusions, and that there is no hope, either to do them good, or get good from them, by any discourse with them.

§. In like sort for some weeks (having much other and better employment) Dr. *Gauden* thought it his wifest way to follow the command of King *Hezekiah*, by which he defeated the real blasphemies and railings of *Rabshakeh*, by not answering him a word; it being

being sufficient reply to such *Diaboletto's*, in the Archangels words, *The Lord rebuke them*: Many sober persons judged it below the *conspicuity* and *lustre* of Dr. Gaudens name, to encounter with such an *Umbra*, such a *Goblin* and *Larva*; who lurking in most deserved obscurity, shoots out his *bitter arrows*, to the wounding (if it were in the power of *his impotent malice*) of not onely Dr. Gaudens credit, but of all the Church of England, of all the learned, godly and reverend Bishops; of the King, that was cruelly and scornfully put to death, to make way for purchasers of Crown and Church lands; yea, to the reproach even of God himself, and his blessed Name; as if it did by meer charm consecrate all these projects, confederacies, fashions and practices, yea, and purchases too, which list to wrap themselves up in the covert of a sacred *Covenant*: Which can never be further sacred, then as it keeps within bounds of *Gods and mans Laws*; which are just and holy, forbidding to do any evil, though good should come thereby.

§. To be sure, that injurious and sacrilegious sense which this *Libeller* intends to put upon the *Covenant*, will render it rather execrable then sacred; and so must every *Covenanter* be to God and all *good men*, who under colour of the *Covenant*, shall persevere in any way which is unjust; taking or detaining from any honest man, that which by *Gods and mans Laws* is his, notwithstanding the *Remaining Lords and Commons* in the two Houses, and the Scotch Commissioners, year, and the Assembly (all sacred no doubt, though without the authority and consent of his Sacred Majestie) did take that *Covenant*, Sept. 11. 1643.

The Covenant  
cannot be ho-  
ly, if unjust; or  
sacred, if sacri-  
legious.

§. Which

§. Which was consecrated by the *swords and pistols of some Souldiers*, who being first pregnant with some *prodigious Reformation*, fell into such monstrous longings afterward, as were not to be satisfied, without they devoured not onely the lands and houses of the Crown and the Church ; but also the *liberties, lives, and honors* both of the *Kings and Bishōps of England*, who were generally persons so eminent for all *excellencies befitting Princes and Prelates*, that few men in any age exceeded or equalled them ; yet were they sought to be utterly ruined and extirpated, both their Estates, persons, Functions and Successions by some wen, who had personally taken, and at first zealously promoted this *sacred Covenant* : These were the pious *impoverishers of Bishōps* first, and then the *Kings of England* ; these were gracious purchasers of *Crown and Church lands*, the holy extirpators of *Monarchy and Episcopacy* out of this Kingdom and Church.

§. O thou execrable *Libeller*, who ever thou art ! were not these fit Patrons for *your cause*, and desired Advocates for the Client D.B. had they not gained much sacred influence, by lying so directly under the Aspect of this *sacred Covenant*? Were they not blessed *Reformers*? Are they not still in a very just, charitable and holy temper, when they are impatient, and cry out of non-sense, yea *Idolized*, yea, and *Blasphemy* too, if any man seek, in order to publique peace, to reconcile the Covenant by so candid and benign a sense of it, as may in *charity* be believed, and ought in piety and equity to be contained in it, if it be *valid* and *binding* of any mans *conscience* : since no man can be bound by any contrived form of words, under the name

name of *Vow*, or *Oath*, or *League*, or *Sacred Covenant*, contrary to his duty to God, the King, the Country, the Church, and the Laws under which he lives, or in prejudice, and to the *injury* of any one *honest mans* rights ; much less against so many, as the *Bishops* and other *Church-men* were ; yea, against the *very Foundation*, *Office*, *Authority*, *Order*, and *Degree* of *Bishops*, in such a sense and use as ever was observed in the *Church of Christ*.

¶. Yet no sense of the *Covenant* will serve the *Libellers* turn and D. B.'s. but such, which to the reproach and prejudice of God and his Church, and of this Nation, to the scandal and contempt of our *Religion* and *Reformation*, may enable and encourage them themselves so to act and persist, as obliged by their *sacred Covenant*, to make a further *execrable havock* of this Church ; and to keep those *sacrilegious purchases* they have made, contrary to all *right* and *reason* ; all civil *Justice* and *Religion*, all *Laws of God and man*.

¶. Who will hereafter call or account the *Covenant Sacred*, when he shall read it so stiled by such an *execrable Libeller* and D. B. who was first a very keen *adversary against the Scots*, when they first deemed this *Covenant*, and brought it forth as *Jupiter did Pallas*, *compleatly armed* : O how did his *Copes-mate* D. B. then bite and tear the poor Scots. After, when he found they had an *influence on the two Houses of Parliament* and *Assembly* ; how did he lick them whole with his tongue ? O the glory of the *Covenant* ! how *sacred*, how *venerable* must it needs appear, when such a *Libeller* and D. B. assert it? when D. B.'s well known:

known ambition, never scrupled to have been made a Bishop, though he had no worth or merit fit for it ; till by an unhappy fate he plunged himself into a great purchase of Bishops lands, which to preserve, he is driven in his greatest agonies and despairs to fly, as Ulysses did to Ajax his shield, for protection to the Covenant ; which (if it be indeed sacred) sufficiently tells all *Sacrilegious purchasers* of Crown and Church lands, against all law and justice ; that protection is not in it for any such ungodly and unjust practices : That the Covenant as sacred, could not, did not and ought not to intend any thing to the prejudice and injury of *Venerable Episcopacy* ; neither to the lands, liberties, honors, or lives of any Bishops, if legally good men, nor if morally bad, further then to be convicted by Law, and lawful authority. A deformed or diseased vicious man, must not by a *Physician* be destroyed, under pretence to correct or cure him ; nor may any Judge condemn him, as to his just and civil rights, because of his *sinful infirmities*, which the Law hath not yet condemned.

The moderate  
and just sense  
of the Coven-  
ant assented  
to by many  
Presbyterians.

This mitigated and just sense of the Covenant, some that were, and are great *Masters* in our *Israel*, and Assertors of the Covenant, are now content to own ; abating that *rigor* which sometime possessed some *Covenanters* against Episcopacy in that sense, wherein this and most other Churches ever owned and used *Episcopal Government* and *Authority* among, and above *Presbyters*.

¶. Yea, many of them begin to cast a favourable eye on *Episcopal Dignity*, no less then on Church lands, fearing nothing so much, as not to have a share of

of them ; much congratulating, as the Kings happy restoration ; so the hopes of recovering the pristine honour and Government, with the revenues and rights of the Church in point of *Episcopacy* ; not in the *fal-lacy of a Presbyterian parity*, but of a *presidential constant eminency* of Bishops, in authority above Presby-  
tery, such as St. Jerome affirms to be necessary, to avoid schisms, factions and confusions in all Churches.

§. Which pious, prudent and just resolution, carried on by King, Lords and Commons *happily united*, will be best able to declare and state that *sense of the Covenant*, which onely can be lawful, just and honest : And therein to *reconcile* all good men, beyond any sense that the *partiality* and *novelty* of others seek to urge and impole, contrary to our *Laws* and *common Justice* ; which ought not to cancel, but confirm the Catholick customs of the Church ; also the pious do-  
nations of the dead , and the just fruitions of the living.

§. There is nothing which Dr. Gauden desires and endeavours more , then the peace of Church and State ; nor can he expect to see either of them sin-  
cerely settled, till justice be done to God, the King, and the Church ; nor are these likely to be effected to a *lasting security*, until these two things be done and declared in Parliament, by King, Lords and Com-  
mons :

1. First, That all *alienating* of Church lands, with-  
out the consent of King, Lords, Commons, and the Clergy in possession, is sacriledg, that is, a sin of an high nature, and justly abominated by this Christian Church and Nation.

Two things  
worthy the  
Kings and Par-  
liament's de-  
claration.

2. Secondly, That the *Covenant* was either not to be taken, as it is not to be kept in any *other sense*, then what is agreeable to the *Laws of God and men*, to *Justice and Charity*: That not *any National Authority*, which the *Covenant* never had, but *only* the matter in it so far as is lawful, doth binde any man who took it, yea, and so all that *never did take it*: Thus the *sceptical and superstitious Disputers*, and sacrilegious urgers of the *Covenant* may be silenced; and the just *limits* of it may be stated, even as to the point of *lawful Episcopacy*; wherein all sober mindes may agree, not for the *validity* or bond of the *Covenant*, but for the *higher obligation*, which Reason and Religion, Piety and Prudence, justice to man, and regard to the Church of Christ have upon their consciences: That the *Covenant* may not be made the grindstone or milstone to waste or sink venerable *Episcopacy*, and undo good Bishops; nor yet a footstool or ladder to help *Presbytery* or *Independency* again into the saddle of mis-government, first of the Church, then of the State; which hath evidently appeared to be the design of all Factious and Ambitious Novelties.

3. As for this Libeller and his Abbettors, (such as D. B. qui iram atq; animos a crimine sumunt) who conscious to the enormity of their actions, are pertinacious to screw up the *Covenant* to such rigors, as are destitute of any justice from Gods or mans Laws, only to abet the *sacrilege of their purchases*; or to foment their further factious projects of subduing this Church of *England*; that is, debasing and deforming it to other forreign patterns, which are far below its former

former beauty, and present constitucion: these are best left to the enjoyment of such fruits as the Laws will allot to their Sacrilegious Sin, Folly, and Rashness.

s. If the Covenant be *Sacred*, and must binde to that latitude of sense which any list to stretch the letter of it; I wonder how those that urge it so fiercely against *Prelacy* and *Bishops* as chief, can be free and absolved as to their *Presbytery* or *Independency*, which is Presbytery ravelled, or in rags; against both which they covenanted under the names of *Schism* and *secession*; since both *Presbytery* and *Independency* (apart from Episcopal Presidency and Autocracy) are most fitfully to be bindeed with these characters; both of them being *schisms*: both in an Ecclesiastical sense, because ridiculous varyings or rendings from contoruinity, with this and all ancient Churches: Also in a civil tense, as violent deviates from the settled laws and constitutions of this Church and State.

s. Nor are they less guilty of *Superstition*: Affirmative, by impoling such things as necessary in Church Government, and Christian communion, which God hath not made or declared to be so; such as are laying ruling Elders parity among Presbyters; a Church-Covenant, besides Christian owning of their Baptism and confession of their Faith in confirmation: And Negative, *superstitious* they are, in denying those things to be *lawful* or *indifferent*, which God hath so left in his Word, under the liberty, *authority* and *wisdom* of his Church, to judge of, use and impose as such.

The contra-  
diction of some  
Covenants  
sense and their  
practice.

¶. If they are guilty of Idolized Non-sense and blasphemy against the sacred Covenant, who will not suffer themselves, yea, this whole Church and Kingdom to be hampered or snared by any word in it; or affixed to it, contrary to right reason, settled Laws, and found religion, to which Dr. Gauden seeks to confine the Covenant, and reduce all Covenanters that are conscientious; what must be the sin and supine folly of those men, who seek to reconcile contradictions, to justifie immoralities and impose novelties; to abet schisms, and to assert meer solecisms in Church and State by the Covenant. Swearing allegiance to the King as supream; yet making Laws without him, and imposing Covenants upon him and his Subjects, against his and their consciences? vowing to extirpate Prelacy as established by Law, yet owning Episcopacy as a primitive, Apostolick and catholick Government in the Church; engaging against all Schisms and Superstition, yet strongly abetting Presbytery and Independency, apart from all authoritative Episcopacy; being both of them highly guilty of those rendings of both Church and State into factious parties; also of those popular and novel impositions, upon the consciences of the Kings Subjects and good Christians, which no Word of God, nor practice of any primitive Churches, nor laws of this Church or State do require; arising from such arbitrary fancies, as in licentious times seemed most probable to advance the interests of mens covetous and ambitious projects, as they could strengthen their several parties and factious.

The first pro-  
fession of some  
Covenanters,

¶. Thus some covenanters who at first professed they

they aimed at nothing but an ingenuous and orderly reduction of *Episcopal government*, to its primitive, legal and just bounds, so far as it was by God and man permitted by them in their places and callings ; protesting that they covenanted only against the luxuriancies and deficiencies, not the pristine eminency, orderly presidency, or due authority of *Episcopacy*, yet afterward, as success smiled upon their party, the bias of their *Covenant* was strongly and wholly set for *Presbytery* ; by all means they were to set it up, and to malleate the Church of *England* ( which was as well constituted and reformed as any in the world ) in Doctrine, Discipline and Government, to the *Kirk* and *Presbyterian mode in Scotland*, as a most rare and unique pattern ; when even there the *Covenant* was indeed but an untimely birth of yesterday, an abortive brought forth by force, contrary to the former excellent, legal constitutions of that Church, which were *Episcopal*.

§. Thus while the tide of times ran high for *Presbytery*, there was no hoe, but the pristine order, honor, and liberty of the Church of *England* must in all hast write after such new copies as were blotted with the blots of civil bloodshed, and other tumultuary spots, which are not the spots of Gods Church and children : the two Houses, the Assembly, the Clergy, the King and all must dance after that foreign pipe, which plaid to the new tune of *Bishopleſ*, or *Anti-episcopal Presbytery*, without abolishing of which, some men well knew Church lands could not be gotten, which they so greedily gaped for.

§. When the heat and petulance of this popular *Presbyterian spirit* began to cool, and by overboyl-  
ing *Presbytery*.  
The abate-  
ment of the  
Covenanters  
heat as to

## The binding of all Covenants and Covenanters

ing to quench it self, sober people of all rances having enough of the *vapour and flourish*, and too much of the pragmicalness and impertinency of *petty Presbyters*, either in their single or Parochial usurpations, or in their more politick but illegal *associations*; then they began to chew over the *Covenant* again, to see if it were more digestible in a softer sense than *rigid and imperious Presbytery* had dictated; And because Episcopacy was still under great *prejudices*, not only by the ambitious envy of its rivals, the *ruling or usurping Presbyters*, but also by the injurious sellers and buyers of Bishops and other Church-mens lands; many *covenanters* rather *cunning then conscientious*, broached new fences of their *Covenant*, making it consistent with any degree of *Independency*, yea with utter Anarchy in Church and State, in order to set up, as they pretended, the *Kingdom of Jesus*, upon the ruines of Episcopacy and Presbytery too.

5. Yea there wanted not those whose Vane sophistry found out limits and solutions for their *sworn loyalty*, in the words of the *covenant*: as binding them no further to preserve the *Kings life and honor*, then in his *preservation of true Religion*, in their opinion; if he confirmed not to what they fancied the *true religion*, under any *sceptick, novel and seraphick form*, Adieu Allegiance, they are absolved by the *Covenant*; the King is contrary to the godly party, and the interest of Jesus Christ; he is a persecutor and a Tyrant; he may be imprisoned, deposed, destroyed, even by some such *covenanters*, whether of the Presbyterian or Independent leaven; who made the *Covenant*, not the Law of God or the Land, the limiter

ter of their Allegiance, and the circumscripter, the overthrower of the Kings power, both Ecclesiastical and civil, that by the ruine of the Kings and Bishops Palaces, they might build their cottages to a greater strength and conspicuity.

6. Thus was this sacred *Covenant* made serviceable to themost execrable actions that everthe sun beheld, both for *King-killing*, and *Church robbing*; for *Regicide* and *Sacrilege*, together with all that deluge of hypocrisy and vilany which most needs flow in upon any Nation where such principles of *Anarchy* and practices of *Rebellion* shall seem consecrated even by a *sacred Covenant*; contrary (as I beleive in charity) to the intents of most of those that first invented, imposed it and took it, as a godly farrago full of good words and specious phrases, which admitted and expressed such limitations by the *word of God*, and the *Laws of the Land*, to mens duties in their places and *callings*, also to the measures of true Religion, and *bounds of good conscience*, that many in the *simplicity of their souls* no doubt took it, without any evil thought against the King, the *Church*, the *Laws*, the *liberties of this Nation*; nor yet against the just rights of Bishops or any honest man; contrary to which holy bounds and rules of Justice, to affirm, that no man could *with good conscience otherways covenant or act*, is that *Idolized nonsense and blasphemy*, with which the infamous and *Anonymous Libeller* dares to charge Dr. *Gauden*, as a depraver or defecrator of that *sacred Covenant*, with which that *Sacrilegious Scribler* is so highly taken, because he fancies it may yet serve his and *D. B.*'s. turn *at a dead lift*, and save that stake and venture they have in *Church Lands*, which

which will signify very little, if *Bishops* be restored to their just rights, against which no Covenant could be honestly taken, or may justly bind.

§. Dr. *Gauden* professeth, that as no honest man ought by an imposed or *spontaneous covenanting*, to engage himself or others to the *prejudice of God or man*, contrary to his duty to either, or to the diminution of what is lawful just and right, either in publick or private; which position is as full of good sense, and as far from *blasphemy*, as the *Libeller* and D. B. are from *modesty* and *common honesty*, who would make the Covenant a *snare to sin*, and a *bond to iniquity*, yet cry it up for *sacred*; So Dr. *Gaudens Analyfis, Solution or Resolution of the Covenant*, to such a tence as is suitable to a *good conscience*, either in taking or keeping it, is far from *baſtling* or *blaspheming* any thing, that may be sacred in it, because consonant to *Gods word*, and those moral duties, religious and civil, of piety, Justice and charity, by which all men, and Christians above all are obliged, and from which no power on earth can, or in heaven will *absolve them*.

*Asto the authority, composing, and imposing of the Covenant, Dr. Gauden affirms it was not legal and compleat; nor had it a civilly sacred or legislative power; consequently the Covenant hath not vim legis, nor may be esteemed as a National Vow or Ingagement, not binding all men in their proxies or persons, much less in their posterities, no more then the publick Faith did which was oft and solemnly avowed by these Covenanters, but never performed nor will be till Doomsday.*

§. The Church and Nation was happy and free before

*Longer  
Covenant not  
sacred.*

before it, and without it ; it being no command of God or institution of Christ, or necessary ingredient in Religion , or catholick custom of this or any other Church of Christ, nor any fundamental law or constitution either sacred or civil , but a meer novelty, and illegality , as to the polity and piety of this Church and State. Yea taking the Covenant in its publick aspect , and as to those factions and designs to which it served some men for a while, it was full of the factions, forces, terrors and jealousies of those most unhappy times , for which the invention and application of the Covenant , proved no antidote or plasters to remedy or allay the distempers in Church and State , but was rather a means to fire, inflame, and exasperate them even so far , till the very first Authors and Abettors of the Covenant, were more then once smitten, wounded, destroyed, defeated, and at last wholly subdued , even by their Covenanted brethren , whose Ambition , quickly made this so sacred Covenant, an Almanack out of date.

s. If any man have yet a scruple and jealousy, that what ever defects as to civil Authority were in the Covenant, yet being a Vow or Oath made to God, it is binding , though it were private and spontaneous ; Tis true, it doth bind, so far as it is in our power and freedome to make and keep such a bond , God is not to be mocked ; but mens Vows , where lawful, must be performed. On the other side , God is not to be mocked, either by making rash and unlawful Vows, or by keeping them when so made ; For they bind the taker to nothing but the breaking of them , and repenting for them ; so soon as they discern the falsity, fraud, impiety, unequality and injustice in them,

Of religious  
breaking &  
not keeping  
of their  
covenants.

they are absolved from them, as much as *David* was from that *resolution* he took, *as the Lord lived*, to *destroy Nabal and his Family*, by a military *dissain* and *pallion*; yet upon *Abigals* prudent and humble *intercession*, he willingly recants, and doth not what he rashly *Vowed*, but blesseth *God and her*, for keeping him from being as bad as his word.

§. So *Jezebels* swearing to *destroy Elzah*, was better broke then kept; and the forty *conspirators* who bound themselves to kill *Paul* under a curse of voluntary Famine; if any men bind themselves by the *Holy Sacrament* to do or conceal things that are *revengeful*, *Treasonable* and *injust*, as the *Powder Traytors* did, they ought not to keep those *Covenants*, but reveal and break them. Yea, this whole Church and Nation, with it's *Parliament* and *Convocation*, as in *Queen Marys* days, falling by a sad *Apostacy* from the *Reformed Religion*, and engaging themselves by *solemn penance* and *absolution*, to the *Romish superstition*, and *Papal subjection*, yet did well, upon better *information*, in *Queen Elizabeths* reign, to break that *yoak*, and retract that *recognition*, by a *pious levity*, and holy *Apostacy*, which flies from *Idolatrous superstition*, to the *primitive pure and reformed Religion*.

*Caution in  
such covenant-  
ing.*

¶. As all wise and just men ought well to consider what they do in such easies of *Vowing, swearing, and Covenanting*, either private or publique; weighing all words, and publiquely declaring their meaning, as to any words, that may have by their obscurity or ambiguity, any just grounds of jealousy in them, asservient to mens lusts and passions, contrary to law and Religion, (which some did even in this *Covenant*,

venant, declaring they neither could nor would own it farther then it might consist with their duty to God, the King, the Church and their Country;) So if well meaning men be drawn in by the artifices or terrors of others, under specious forms of *good words*, to such *verbal Engagements*, as afterward are made use of for real *snares to sin* and *cords of iniquity*, in pursuance of which, they must do, or desire, or consent to, or endeavour things *violent, unjust, disloyal, injurious and irreligious*; doubtless their second and better thoughts ought to retain, yea absolve them from such *Covenants or Engagements*, so far urged and interpreted against the rules of *good conscience*, and *holy conversation*, which must in all things be just and innocent; his first *animadvertency* or *inconsiderateness*, hath no validity or bond, muchless the bare *charm of words fraudulently imposed* upon him; either they must be resolved and stated to a just, righteous sense and end, or they must be *disolved and broken like Sampsons cords and withes*, when the *moral, legal, and religious strength* of the understanding recovers it self, and thereby redeems the *conscience* from such *captivities*, either to sin or superstition: which may in no case prejudice that *liberty* which a Christian soul hath by Christ, onely to do good, and to assert it self from all the *servitudes* in which its own lust, *simplicity and ignorance*, or the Devils *subtilties and devices*, or mans power and policies may have ensnared it.

¶. Contrary to which solid Assertions of Dr. Gauden,  
D<sup>r</sup>. Gaudens  
false of the  
Covenant  
must be assert-  
ed, & the C-  
ovenant desert-  
ed.  
neither this trivial Libeller, with his *childish bullrushes*, nor yet Mr. Crafton, with his more grave and solemn weapons, will be able to make any such im-

pressions, as shall either move Dr. *Gauden* from his grounds of *Truth and Justice*; or drive on the *Covenant* to any such designs as are so far irreligious and unlawful as they are violent and unjust, either against the *King* or the *Church*; against his Majesties *Supremacy*, or the Bishops *lawful authority* and *Estates* under him, neither of which can be managed, as becomes *Regal and Episcopal power*, if either the sacred authority and patrimony of the *Crown*, or of the *Church*, be alienated, and not restored (as in justice and religion, as well as prudence and honour they ought to be) upon pretended *obstructions* and *superstitions scruples*, which are insoluble and inseparable (forsooth) from some mens taking the *Covenant*, either simply, without due consideration and caution, or knavishly with design to ruin thereby the *King* and the *Church*, in order to make booty and prey of their *Power and Estates*.

¶. Better such *Covenants* be broken and nulled, yea and all such *Covenanters* too, then the *malignant influence* of it, should as an evil *planet or comet* ever hang over this *Church and State, King and people*, who must not be for ever miserable, because some men list to colour over their *folly and knavery*, their *Sacrilege and Apostacy*, with the veil of that *sacred Covenant* taken by &c. as the *Libeller* relates. Which to reduce to just and honest bounds cannot be IDOLIZED NONSENSE and *blasphemy*, save only in the censure of a *vile Libeller*, and such as are worthy to march under his banner as a black guard of desperate and seared consciences, for the defence of *Regicide and Sacrilege*.

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*A view of the Cacotomy it self.*

But I have been too long in examining the beauties of the *Frontispiece*, and *lineaments of modesty*, truth and ingenuity, which this *Libeller* discovers in his title : It is now time to make some inspection into his *Cacotomy*, and to see how *uniform* the scribler is to himself, in the whole *series of his ridiculous Libel*; which hath nothing so considerable it, as the frequent *lustre* which *D.B.* and once the venerable name of Dr. Burges, mentioned at length and not in figures, do give to it, as lucid *stars amidst* the black and foul clouds of malice and impotent *passion* with which that *Pamphlet* is loaden; and which upon a just view of its *froth* and *filth*, can onely fall upon the *hairy scalp* of its *Author*: Whatever he is, he deserves, if he could be found, to have his face *washed* in the *puddle* he hath *pissed*; and to be brought to see those *fedities* which he hath vomited in his *own bosom*, to the offence of all modest spectators.

s. The first adventure of this *douty Defender*, or rather *Defamer of the Covenant*, is at a *fit of wit*, in spite of *Mercury* and *Atinerva* too; making himself and his Reader (like a *Buffoon* or *Jack-pudding*) a little <sup>w.t.</sup> *sport* or *mirth*, as he thinks, with the title of Dr. *Gaudens Analysis*, with a *supercritical severity*, quarrelling at the allusion to the *loosing* of St. Peters bonds, when he was cast into *Prison*, bound with chains, and kept as the *English Peopl'* have been many years by *quaternions of Souldiers* (for it was the *sword* of man, and

The Libellers  
first adventure  
to strains of

and not the *Word of God*, that first sought to binde the Nation and Church of *England*, with the chain of this Covenant, and of other postern oathes, endeavouring to cast this great people into the *Prisons or Pinfolds of Democracy, Presbyterie and Independency*, which had formerly lived in the ample Palaces of *Regality and Episcopacy*, from the first plantation of Christianity.

§. Here by a *Sardinian laughter*, this *Cretian Beast* feigns himself merry, and affects such *frolicks of wit*, as he thinks may most divert the Reader from severe and just *disdains* of his *impudent folly*, which is ever attended with *exquisite pains* of inward fears and tortures, lest *Bishops lands* should return to their just owners, from such *sacrilegious Usurpers*. Nor can his many *grimasses*, *mimical gestures* and *distortions*, relieve this *jocose Libeller* from those torments of *iniquity and infamy*, which (as *Dives*) he must needs feel in such an *hellish state* as wants both *repentance and reputation*, *peace with God and good men*.

§. The *sarcastick Libeller* would fain make his Reader believe, that nothing is good sense, which is not as flat as a flounder; that *allusions* are *collusions*, that *Metaphors* ingenuously applied, must be reduced to a *literal vigor* by such a *pedantique Interpreter*, who cannot be ignorant, that nothing is more frequent, then to borrow such *expressions* from holy *Scripture* and other books; as a *Coal from the Altar*, *Gedeons Fleece*, &c. onely so far to serve the *minde of the Writer*, as the *Emphasis* of the *phrase or words*, may have a meet resemblance with the main design. The *Libellers impertinent trifling* in this first part of his *Anatomy*, is onely fit for the *farce of a French Comedy*, not

not for a preface to a case of conscience, and so sacred a concern as he pretends to make of the *Covenant*. Here he shews with what a *Goose quill* he is fit to write. Some faces are never more deformed and ridiculous than when they strive to laugh; and certainly if this *Libeller* had dared to have shewed his face, when he thus pleased himself with his *scurrilous smiles*, no grimings of the most *cacant visage* would have yielded the world a *more unwelcome aspect*: The grim severity and dreadful blackness even of his *D.B.* would certainly have resolved the supercilious horror of his looks into some serenity, though he affects to be the third great *Cato* and *Caesar* of his age; the prime undertaker to reform the *Doctrine, Liturgie, Discipline, Government and manners* of the *Church of England*: If by any of these diversions he may divert King and Parliament from revoking *Church lands*, and the making him understand the meaning of that old *sicilian Oracle*, *R.A.S.P.P. Reddite alieni, s'vultis possidere propria.* Though the man affects to be *Democritus* for a fit, yet his true temper is that of *Heraclitus* or *Azagor-missabib*, full of sadness and terour, when he sees how the day of *restitution*, like the day of *judgement*, is come upon him, and his *sacrilegious comrades*; who can never so dissemble his horrors, but the Reader may easily discern, that in the midst of his feigned laughter, his heart is as heavy as *Nabals* was, when he heard of *Davids* coming to be avenged of his *ingratitude*. His *Mammon*, and not the *Covenant*, is the sacred thing, which this *Achan*, this *Libeller*, the troubler of *Israel* seeks to assert and keep.

The Libellers  
reflecting on  
Dr. Gauden's  
person.)

s. After the Libeller hath made some childish pursuits of the *bubbles* and *butterflies* of his own fancy ; he strives to appear in his more *truculent* stile, like *Polyphemus*, when he stretched himself to *groe for Ulysses*, that he might devour him ; every where gnashing his foul teeth, as if he were eating up, and not writing against Dr. Gauden.

Against whose person he is pleased to make two very learned, but most *impertinent digressions*, wide enough from his sacred *Covenant* ; which was to be the umbrella or *skreen* under which his *sun-burnt malice*, and ardent revenge *against* Dr. Gauden was to march.

Here instead of charging Dr. Gauden with *symonie*, *sacriledge*, *covetousness*, *incontinency*, or any such peccadillo's (for which he shall need great *apologies*, and many *compurgators*) he vapouringly and fallly reflects upon Dr. Gauden, as if without any just ground, he had charged the Assembly with partiality in its *constitution*, because himself was *shuffled* out of it, who had as much right to sit there, as Dr. Burges, or any other of that Clerick-lay Synod, wherein many sat as scrivent to *Presbyterie*, whom Dr. Gauden knew to be *firm to Episcopacy*, and would now very fain be Bishops. The Libeller urgeth, that Dr. Gauden being *beneficed* at *Bocking in Essex*, could not be chosen for that county, where Mr. *Marshal*, and Mr. *Newcomin*, and Mr. *Sedgwick* were the Clerkselect, and served in that sacred Senate : Hence he concludes it to be a loud *untruth* (page 8.) and that he was neither *chosen* in *Essex*, nor elsewhere.

g. Thus this bold Bayard, whose blindness makes him so bold, and his malice makes him so blinde ; and his revenge against Dr. Gauden so justly perstringing his dear D. Burges for his foolish and impudent sacrilege, makes him so full of malice, that he fancies Dr. Gauden disposed to make and publish such *untruths gratis*, as may easily be confuted by publique Records ; that so Dr. Gauden may come under the same brand with Dr. Burges, who in a Decree of Chancery, is stigmatized for a person void of common honesty.

The error of the audacious Libeller is in this, Dr. Gauden had then a Benefice in Cambridgeshire, not in Essex, there Sir Dudly North Knight, and Thomas Chamberlayne did in person bespeak Dr. Gauden (together with Dr. Wincop) that they might nominate him for one of the Clerks of that County ; which they did, with approbation of the House of Commons : Yet afterward (as those Gentlemen, and Sir Thomas Barington, with others who pursued the busyness, till they found the loss and error, told Dr. Gauden) by some close Committee, who were the Scrutineers of the elect, Thomas Goodwin was put in for John Gauden ; alledging this reason, That they perceived by Dr. Gaudens Sermon before the House of Commons at their first sitting, he was not for their design, the rooting up of Episcopacy, but onely for the regulating of it : They added, that if Dr. Gauden or any other made enquiry after the busyness, the mistake would easily be put upon the Scribe, by reason of the likeness of their names.

§. This was one of those Artifices by which the *mystery of Presbyterie* was carried on in those times ; wherewithit seemeth his *Libeller* and his Dr. *Burges* were unacquainted, or at least would fain seem so, that they might with the more freedom reproach Dr. *Gauden*, as if he were prodigal to lye and feign in so poor a concern as this, the sitting in that Assembly for the extirpating of an excellent *Liturgy*, and *Episcopacy*, and the introducing of an odd *Directory*, with a *Presbyterian Catechism*, and new mis-Government ; (which services a sober man would most ambitiously avoid, and no man more then Dr. *Gauden*) which made him so negligent to retrive the *fiend and fallacy* of those Artists who favoured him, in freeing him of that attendance , which was as tedious, as servile and odious, to English Divines of generous and learned freedom ; who ought not in honour and conscience, if a National Synod or Convocation, to receive *dictates* from any men, much less be taught a new *Christ-cross-row*, or A.B.C. of Religion, by the *Fescue* of a *Forreign Sword*. Against which Dr. *Burges* at first so stoutly opposed himself, till he discerned that *Offa*, or *sop and lucoone* of a good *Lecture* of 400 l. per annum in *Pauls*, and other advantagious purchases, likely to fall into his mouth by the ruine of *Bishops and Episcopacy*, which could not bear up against the *storms* of those times. Notwithstanding D. *Burges* himself (asyet not despairing to be a Bishop by hook or by crook) mightily interceded so far, as to be *suspended* from sitting in the *Assembly* by the House of Commons (as the *Libeller* tells his tale, page 10.) for protesting against the first *draught of the Covenant*, which was absolutely against *Episcopacy*.

§. Q.

§. O the blessed liberty of those times and that godly Assembly, and the then zealous House of Commons, which could not bear the parrhesie or free speaking of Dr. Burges his parasitick tongue ; suspecting it seems that he was no more able to speak true English at Westminster then true Latin at oxford.

§. Having crushed this full mishroom of the Libellers malice and mistake against Dr. Gauden, as to his chooye and right to have sate in that Assembly, there appears in the belly of a parenthesis (as a toad swallowed by a snake) another great scandal, charged against Dr. Gauden, for his preaching at the Temple in Term times this last year ; which how far the Gentlemen of those Societies or Dr. Gauden have cause to be ashamed of (as the Libeller prates) must be left to the better world. This is sure that neither the Libeller nor D B. have any cause to envy the pleasure or profit (which is the main that troubles them) of that imployment, which possibly they mistake as much as they do the value of Bocking living ; for the Temple empilment at twenty five pounds a Term never defaid the charges of Dr. Gaudens attendance, whose design was not to make a gain of that service, or to cumulate, as some giants did, mountains, Watford, and St. Magnus; and Pauls Lecture on both, and the Bishops lands, with Dean and Prebends houses of Wells on all three ; But Dr. Gaudens aim was, when he saw the waters troubled in that great sea of people which flows in London and Westminster, to strive to be a good Angel, and to help to the healing of this Church and Kingdom, which was wounded and sick at heart, by reason of murtherers and Church robbers, who speaking and doing lies in hypocrisy, drove on no thing.

thing but private gain, and publique confusions, dishonest purchases, and cruel oppressions.

To oppose these, Dr. Gauden (being desired by both Temples after Bishop Brownriggs decease) for a time divided his labors between City and Country, as seasonably, as effectually by Gods blessing; first pleading Gods Cause against fallacious pretenders; next he detected at St. Pauls in a great Panegyris, the Medicasters of the times, who like this Libeller and his D.B. hoped to make everlasting advantages by their dilatory Medicines, yea poysinous applications, where-with they deluded and tormented their miserable patient, this Church and State, yea these three British Kingdoms, which now by a general Sympathy grew impatient to endure any longer, those cruel, and cheating Empericks, fit Mountebancks for this slavish Libeller to serve, and excellent chapmen, to furnish D.B. with a good purchase of crown and church lands; the better to enable him to exercise as much charity and hospitality, as Dr. Gauden is known to do; virtues which D.B. was never thought as little guilty of, as he was most notorious for his covetousness and contentiousness; of whom, I have more then once heard it reported, that when he was asked by a person of quality how he could in conscience (being such a Zealot and Reformer) keep his two livings of St. Magnus and Watford, he professed with great gravity and hypocrisy, That he could not these many years find a godly and fit man to whom he might with comfort resign one of them. O the tender conscience of D.B.! O how choyce and curious is he of his comforts! who as the dunghil cock, was ever thought to finde more comfort in one grain of gain, then in all.

all the graces and vertues. Nor is he or his *Bembo*, this *Libeller* to be blamed for quarrelling at Dr. *Gaudens* service at the Temple in Term time this last fatal and wonderful year ; for in earnest they are in hazard to lose more by Dr. *Gaudens* and other mens endeavours to restore King, Church, and Kingdom to their rights, than ever Dr. *Gauden* hath got either by *Bocking living* or the *Temple* ; both which have ever spent themselves and much more, without any of his grudging or complaining ; who ever thought the poor had a right and due to some portion of *Church* revenues.

§. But I fear to afflict the Reader by retorting these *fools bolts* upon the *Libeller*, who is hidden in the *ambuscadoes* of his *obscurity, infamy and hypocrisie* ; these are (*awesdawra, & extra Aras*) as impertinent to his *sacred Covenant*, as that other *pash*, which with a *scurrillity and contempt worthy* of such a Scribler he makes upon Sir L. *Brumfield*, a person of as great esteem, known merit, and good use in the City of London, as *D. B.* the favorite and minion of this *Libeller* is of very little, who are not ashamed by a spiteful correspondency, to despise a person of an *ingenious calling*, and *honest industry*, blessed by Gods bounty, and favoured with the Cities *Embassie*, so far as to obtain from his Majesty the deserved honor of *Knighthood* ; for which no doubt he is more capable and competent then *D.B.* was thought of the degree of *Doctor*, wheu the University of Oxford at his keeping the *Act*, entertained the learned *Respondent* with the applause of *hissing and laughter*, being much taken with the excellent *Solecisms*, and *Anti-latinisms*

The Libellers  
uncivil recerte  
on Sir Lawrence  
Brumfield.

*The binding of all Covenants and Core matters latinisms,* which with great confidence that dawty Divine entertained those learned *Auditors.*

O how lippient and bleared eyes are impatient to behold those that have more *pleasing aspects*; if S. L.B. swords had been still sharpened against *Bishops*, and would have helped D.B. to defend his *purchase from resumption*; O then their edge and point had been for this *Libellers turn*; Then he had been among the favorites of D.B. he should not have needed so flashy a defender as the Libeller esteems Dr. *Ganden*; whose flashes, like lightning, may possibly melt the *money* which such *sacrilegious purchasers* have laid out in *Bishops* and *Church lands*, by asserting the ecclesiastical and legal rights of *Bishops* and *Episcopacy*, against all factions and forcible novelties, who seek to shelter themselves and their evil deeds, under the *cover of the Covenant*, as *Caligula* was wont to do his head under beds, covered with bay-leaves to avoid deserved *thunderbolts*; Dr. *Ganden* is a professed and implacable enemy, not against such *covenanters*, who either first took it, or now interpret it in such a sense, as piety, equity and charity *will allow*, but against all such *crafty merchants*, and their *Libelling parasites*, who make a prey of others *simplicity*, and seek to turn the *Covenant* into a *stone of offence*, and *apple of contention*, onely to gratifie their *covetous*, *sacrilegious*, *superstitious* and *seditions designs*; which are as far from any thing moral, just, legal or religious, as the *Covenant* is from deserving to be taken or kept by any man if it be capable of no other tune or interpretation.

The last impertinency used by this Libeller (wide enough from the point of his *farr'd Covenant*) is a great glorying in his dear friend D. burges his rare plea for *Sacriledge*, wherein by an unparalleled impudence, and most transparent sophistry, he labours to put his false spectacles fitted for a *venal soul*, and mercenary conscience, wilfully blinde, and studious not to see or own that to be a sin, in which their *hope of gain* doth lie:) These false *Lunettes* must be applied to the nose first of *Richards Parliament*, to which D. Burges his case and plea is preferred against the Corporation of *Wells*, which defrauded him, as he pretended, of part of his sacred purchase. When these disdained his impudent clamors and *pamphlet*, then he assaults the whole English world, with that piece (*No Sacriledge no sin, to sell Bishops lands,*) to which he was ashamed to set his name, further then the two fatal letters of *C. B.*

This frontless piece D. Burges sent to Dr. Gauden about two years past, with a letter (worthy of *Senacherib*, or *Rabsakah*, or *Shimei*, challenging an answer to that accursed pamphlet, which is not ashamed to maintain a *Paradox*, 1. Contrary to the Word of God, which commands mans honoring of him with their substance, both *personal and predial*, unless D. B. thinks his lands to be no part of his substance.

2. Contrary to the *holy example and proportion of the divine bounty* in providing for his *Ministers, the Priests and Levites* by cities and lands, besides Tenthys and other Oblations.

3. Contrary to the *principles of common Equity, and native divinity*, which teacheth all Nations to abhor

The Libellers  
vapour of D.  
Burges his p'ea  
for facile ge  
unswayred by  
Dr. Gauden.

D. Burges his  
wicked de-  
fence fully  
confuted.

hor the *robbing of God* and his Ministers, to which not only *Joseph and Pharoahs* ancient pattern of not buying the *Priests lands*, but the practice of *Jews, Pagans, Mahometans*, and all *Christians* (but *confiscatory* purchasers of such estates) do consent; agreeable to all laws *Mosaick, civil, Imperial, Canon*, and the common Laws of *England*, which allow no alienation of Church or Bishops lands, without the Kings or Clergies consent, the latter as the *legal possessors*, the former as the sworn *Patrons* and Protectors of the Church.

4. Contrary to the judgement of all *Fathers, Councils, Historians, Schoolmen*, Greek and Latin, Reformed and Romish Divines, who in no cases but those of necessity, higher *publique charity*, or *further improvement* of the *Churches patrimony*, do allow any *alienation* of Church Lands, and never in these unless the supream Authority gives leave, and the *respective Church men* consent: But to take away **Church** revenues of pious and ancient donation, devoted to Gods glory, service and worship, to the support of the Clergies honor, the Churches Order and Government, also to the *hospitable* releif of the poor, and maintenance of other good works, and to do this by force, against Laws unrepealed, against the declared dissent of King and Clergy concerned, to strip and impoverish the present *possessors*, *grave, aged, learned, orthodox*, most reverend and admirable Bishops and other Ecclesiasticks, turning them and their families out of house and home without allowing them any livelihood, out of those estates which they have merited, and by law enjoyed, and no way forfeited: ye to deprive for ever  
all

all posterity, and the whole Church, of the blessing of such Bishops as Fathers of the Church, who had legal right to them, and knew how to make a right use of them ; and all this, to save the *civil purse* of the Nation a few pounds, and to please a violent Antiepiscopal party, and to make way for Presbytery, Independence and Anarchy in Church and State, by extirpating legal, primitive and catholick Episcopacy.

s. Certainly so high-handed, unreasonable, unjust and enormous sacrilege, would not heretofore have gone down with D. Burges without kecking (though he had ever a good swallow for gain;) yea, as Mr. Fuller tells us in his *Britanick History* of our times, this *mutable Master*, and great Rabby, sometimes denied *Cathedral lands* to be *saleable* without *Sacrilege*: True, he after very graciously recanted that *desperate opinion*, when he found what hopes there were of good peny-worths to be had in Bishops and *Cathedral lands*.

s, Yet after all these grand *Remonstrances* on all D. Burges his hands against *Sacrilege*, which *innumerable Writers* plea for *Sacrilege suffici-*  
long since and late have set forth, as clear as the Sun early con-  
at noon day; the desperate D.B. and his Advocate this *Libeller* still flagitate with railing and reproaches a *damned and answered.*  
new answer from D. Gauden to his flagitious Plea for *sacrilege*.

s. If he be really yet scrupulous, and hath not wholly feared his soul past feeling; if in so deep a *Consumption of Religion*, which he hath been sick of many years, he have not spit out his conscience, as some do their lungs; if as a Toad poysoned by a Spider, he have a minde to *Plantane*, there cannot be better *Antidotes or recoveries for him*; then those which the

Bishop of Rochester writ, and Dr. Baziere, against this very sin of Sacriledge, so stated, as hits exactly D. Burges his case of Bishops lands; and possibly he might get good by them, if he had patience to apply them: But the man is passionate to a raving, as appears, when Dr. Gauden did but touch him, to the quick on that sore of his sacriledge, O how did he spit, and bite, and kick, and fling, and tear: Nor hath he any more patience to this day, but though he is ashamed of his putid ulcers, and afraid to be healed (for restitution will cost him dear) yet his bilious soul seeks some ease, by venting it self in Pamphlets and Libels, so rude, ranting and ridiculous, as would move no less laughter and pity, then the Asses eating thistles did to Heraclitus.

6. In earnest, Dr. Gauden doth not know how to addle light to the Sun, or water to the Sea: If Moses and the Prophets, if the consent of all godly and learned men (which D. B. owns against himself) will not work upon this poor Dives and his brethren to convert him and them, Dr. Gauden hath no miracles to work; nor can he raise up any potenter truths from the dead, then others have done, against Sacrilege.

Lost labour to  
wash a Sacri-  
ficit.

Which is such a spot in a Clergie-man, as no nitre can rinse out: If Dr. Gauden should take pains with Dr. Burges, it would be as the washing of a Black-moor, lost labour; since he hardens his heart against all the most clear fountains, and pregnant impressions of Scripture, Reason, Justice, common Honesty, the Law of the Land, all rules of conscience and charity, all sense of honour and humanity; most impatient that any

any should do to him, what he justifies done to others. Touch but D. Burges his copy or freehold of Bishops or other lands, he is ready to fly in any mans face, yea, and to curse them to their faces, that shall take any part and parcel away from him: Nor would he have any reverence to any two Houses or Ordinances, that should by will and power deprive him of his Patrimony descended justly to him from many generations, confirmed by many Acts of Parliaments, and no way forfeited by him: And such were the Bishops lands and estates.

s. To elude all justice and conscience by the froth of that fallacy and solution, That the Office and use of Bishops, &c. being abolished without law, the lands as rewards may be lawfully alienated and sold away: is of as much force in conscience, as to argue, *Neboth is killed, therefore arise and possess his vineyard;* or, *Christ is condemned, ergo, Cast lots and divide his garments:* Here is iustice, *Nec fieri debuit, nec factum valet;* The Office of Bishops was not deservedly nor by due Authority abolished; but partially, factiously, illegally and violently: Nor was D. Purges himself, when a member of his sacred Assembly, patient to take away Episcopacy absolutely; ergo, He could not approve the confiscation of Bishops estates absolutely, but onely respectivè, when he came to purchase a share of them; which argues a self-condemned conscience, and a sophister confuted by his own expressions.

s. Of like form, to justify this sacrilegious alienating Church lands, against our laws, against the Kings and Clergies consent, is that pitiful Imposture which

D. Burges feeks to put on the Reader, as if no Church lands, given to Bishops as such, are sacred, because there is no express command of God to give any such estates to them; consequently they are *superstitions, superfluous*, not accepted of God, not necessary for his honour, or the Churches well-being; therefore may be alienated without any sin or offence against God or man.

The Solution and answer is easie, where the *general command* of God, and the pristine proportion of his bounty to his *Ministers* is extant and in force; as to honour God with our substance; to own the Pastors of the Church, as worthy of double honour; to impart things *temporal*, to those that impart to the Church things *spiritual*: Such are, the *Gospel preached*, the *Ministry constituted*, *Ministers ordained*, *Church Government rightly ordered*, and duly administred, for the peace of the Church. These and the like are Gods warrant sufficient to invest the Bishops and other Ministers with lands given them by Law, in order to support their *Office* and *Authority*; where the *donor had power* to give or retribute to God of his own; where the *will of the dead* is in things *lawful inviolable*, in any good *work of charity* or *publique endowment*: Though the *quantum* be left to the liberty of the donor, yet where there is a right to give and consecrate, ingratitudo to God, as the giver of all; to the Church, as the family and house of God; to the Bishops and others, as the servants of God; and to the poor as Christ's poor, The *donation* is accepted, and the *consecration* valid, by the *laws* of God and man; which give leave to every honest man to do with his own as he pleaseth, so as it be disposed agreeable to Gods general

general will, for his glory, to no mans injury publike  
er private.

¶. So that the *unjust alienation*, rapine and direption of these sacred Donations, must be every way *injust*, *sinful*, *sacrilegious* and *execrable*; where neither Gods, nor the Kings, nor the Churches, nor the Nations, nor the Donees, nor the Possessors consent is had; which is the case of Bishops and other Church lands in *England*: From all which Entanglings of *injustice*, Dr. *Burges* will as hardly extricate his conscience, as Pilate by *washing his hands* could free himself of that innocent blood, which he confessed not worthy of death, yet to gratifie *popular* spite and *importunity* he condemned to be crucified.

¶. When Dr. *Burges* hath pulld these and other *forked arrows* and habergeons, which not onely Dr. *Gaudens* pen, but all just, honest and learned men have fixed in this *Whales thick skin*, and which pierce him to the heart: When he hath eased his overcharged stomach, and *disgorzed* the *indigestible donations* he hath made of Church lands and houses, of lead, stones and timber which he hath so greedily *swallowed* at *Wells* and elsewhere; when he hath (*volens nolens*) made a just *restitution* and *compensation* for such ill gotten goods as he hath usurped; when he hath as for other sins of high scandal, levity and lubricity, done further Penance for this crying sin of *Sacrilege*, by exposing himself to publique contempt or pity; when he hath better learned those lessons of *Eternal Truth* and *Justice*, much elder then his *sacred Covenant*, not to do evil, *that good may come thereby*; not to rob God and the Church, to enrich the State, or any private men

How to cure  
D. Burges of  
sacrilege,

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The binding of all Covenants and Covenanters

men; not to do to others, what one would not have others do to our selves; That it is a snare to the man who devoureth that which is holy, Prov. 23.25. That he that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach, Prov. 19.26. That as the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches not by right, shall leave them in the midst of his days, and in the end shall be a fool, Jer. 17.11. And woe to him that coveteth an evil covetousness against his house, that he may set his nest on high, Hab. 2.9. And woe be to him that increaseth that which is not his, vers.6. And woe be to them, that call evil good, and good evil, Isa. 5.20. and that, Hear ye this, O ye scornful men, because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves, Isa. 28. 14. 15. Your covenant with death shall be as null annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it, vers. 18.

§. When D. B. and his lewd Libeller, have felt the just, inevitable, and heavy impressions of these sacred thunderbolts, and the like, which witness from heaven against all ungodly and unjust men; when they have better considered that covetousness is the root of all evil, that sacrilege is the sin of Idolatry; That there is no getting to heaven without repentance, nor any repentance without restitution of ill gotten goods, so far as we are able: that Justice Divine and humane, is to give to every one what is by law

law and right their own, when these & such other ho-  
ly indelible and indispeſable oracles are well weigh-  
ty by that blessed pair, the Libeller, and his D.Burges,  
and either not baffled by some sophistical and scur-  
rilous Libel, or not waved and eluded with pretence  
of the sacred Covenant, Dr. Gauden will then find  
so much leisure and charity, as to give a further an-  
swer, to that pittiful repeated Pamphlet of C.B.D.D.  
which seeks to maintain that *Sacrilegious paradox*  
with such Sophistry and scurrility against truth and  
his betters, as are onely fit for such a *farrago of fraud*  
and *fallacy*, of ignorance and impudence. Nor  
doth Dr. Gauden doabt to make him at last *cry out*,  
*Miserere mei Deus*, and although his obdurate heart  
is as loth to let his wicked *purchase* of Bishops and  
other Church Lands go (as Pharaoh was the Jews)  
yet when the *Authority* of the law and justice have  
taught him to refund, and have made such necessary  
*evacuations of his full purse*, and foul soul, as are  
fitting, possibly he may be more easily brought to  
write after Zacheus his *copy*, being terrified with the  
sight of those injuries and indignities he hath done  
to God and man, to this Church and State, to the  
King and Bishops, upon whose estates were graven  
with *Aqua fortis* these deep and great *Characters*, *Ca-*  
*veat emptor, & Deus Vindex.*

¶ For there was nothing which the law of *Magna*  
*Charta*, and other Statutes in all Ages, had fortified  
with more *cautions* and *curses*, as flaming swords to  
keep of all *regicidious* and *sacrilegious* attempts; nor  
was D.B. such a Dolt or Buzzard as not to know well  
enough that these *Merchants* who pretended to sell  
Bishops and *Cathedral Lands*, were neither *Trustees*,  
nor

nor Proprietors and possiblers of them, nor Lords paramount, nor were they forfeited to them, nor had they any thing to do with them, further, then to preserve them in those bands and to those rules to whom by law and all justice they belonged, as much as their own House and Lands did to themselves.

§. D. B. is so much a Barreter and party Fogger, as to know that estates so setted and entailed as Church and Crown lands, are by many acts of Parliament not to be cut off and alienated by any Ordinance of two houses, especially if they are scattered by tumults, or scared with their own jealousies, or leavened with faction, or animated by forraign invasions, or overawed with Souldiers, or transported with any sinister aesignes and innovations contrary to the laws established.

§. And certainly if D. B. his Masters who gratified his licorish pallate with such sacrilegious morsels, were now to hear his case, in which he complaines not as Judas, of the injustice he hath done to others far his betters, but of the Justice he fears is to be done upon himself, by forcing him to make just restitution, and so to lose his money; They would answer, as the Pharisees did, *took thou to it, what is that to us; nor will his Libellers reviving the spur of the sacred Covenant, put any mettall into them, who cannot be very sensible of that,* when in so many other publique engagements (as solemn and as sacred to God and man) they were in the event forced to come short of their words, both to King, Peers and people, Never being able to make good their declarations, no more then that *publique faith,* which they

they so oft took upon them; so that now it is presumed they are not so very superstitious, as to fear the terrors of any such Baal berith, as D. B. or his *Liber-*  
*ler*, who shall urge any sacred Covenant in vindication of *sacriledg* and the most crying *injustice* which can be committed against God and the King, the whole Church and Nation, besides against those learned and holy men, Bishops and others, who by all laws of God and man have, and then had, the onely legal right to those Church Lands and estates, which are given and devoted to the honour of God, and the meet entertainment of the guides and Govenours of his Church, the *Pastors and Teachers*, the Bishops and Presbyters of it, in that *double honour*, which becomes their holy calling and authority.

§. But it is high time to put a period to this digression from the Covenant about D. Burges his pitiful vindication of *sacriledge*, and his sad expostulation, yea exprobation for an answer to that unlearned <sup>Drs. Burges his</sup> *priest* of his, up in which Dr. Gauden made long ago <sup>revelentum-</sup> *such* *farreres*, and animadversions, as that petulant *Rapsody* of *ruffianly* and *sophistry* deserves; but he never yet had time to transcribe them; nor did he think the world needed any *charm* against such a (*Ateridian Daemon*) *noonday devil* as that *Paradox* is, or any *Antidote* against that impudent and petulant poysen, which spits it self in the faces of so many, nay, all *learned Divines*, who are diametricallly and unanimously against his corrupt judgement, and impious position; Also in the faces of so many reverend and most excellent Bishops, with others of the English Clergy, whom this *Rabsakeh* reviles, and rayles at, all but Dr. Juxon, sometime Bishop of London, whose *Candor* and *charity* it seems once, or twice

twice did D.B. good turnes; yea, he flies in the face of the late afflicted and ~~Murdered~~ King, as if the *pertinacity of his Episcopal Councillors*, and his own obstinate conscience, were the causers of his death and undoing, yea he flies in the face of God himself and his holy word, opposing, eluding, wresting, trifling and cavelling with the Scriptures, contrary to the *analogy of faith*, and great rules of justice, iatitude, equity, hospitality, and charity, which he knows are all expressly *against him and his covetous cursed principles*; commanding, encouraging, allowing and accepting, what is so given to God for his honor, in piety, Ministry, charity, hospitality, good literature, and *due government*; and no less forbidding by any fraud or force to *rob God, his Church, his Ministers, his poor, or any others, who in his name and for his sake have received any alms, or donation, or tythe, or oblations, or houses, or lands, or any other endowments*, either so high as great Lordships, or so low as a cup of cold water.

¶. But if Dr. Gauden should see the popular *posson and gangreen* of D. B. scribbling in behalf of *sacrilege* to spread (which hath of late by Gods wonderful providence found so great a confutation and check in the *Justice, Piety and Honor of the King, and the two loyal Houses of Parliament*) he will not fail to apply such a *corrosive and cautery* as is meet; yea possibly at the end of this work which aims to dissect the *Libellers Cacotomy*, and to discover the filth which is both on the forehead and in the *bowels* of this putid piece; if he have leisure, he may further add some of those reflections which he made long ago on those *infamous* lines written with the black inck, the gall and coprice of C.B.D.D.

§. Mean time having sifted this *impertinent bran*,  
and *chaff* out of the design of that *sacred Covenant*,  
which the Libeller hath *stuffed* with personal, forced  
and false *reflections* upon Dr. *Gauden*, and Sir *Laurence*  
*Bromfield*; also with great glorying in behalf of D.B.  
and his egregious peice of *sacrilege*; yet as he  
clamours unanswered, and indeed never deserving  
any reply, being self-convinced, confuted, and con-  
deinmed. It is now most proper to examine further,  
what this *Spermologist* brings in behalf of his *sacred*  
*Covenant*; not that he careth for the *Covenant*, as it  
hath *ought in it*, or is in *any sense* *sacred*, no more  
then *Judas did for the poor*: but he hopes by urging  
this against *Episcopacy*, to keep *Bishops* from ever re-  
covering their *lands* by a just *restitution*; which His  
Majesty with all honor and conscience *hath determi-*  
*ned* to do, as the most acceptable service he can do to  
*God and his Church*, and the greatest honor to the  
*blessed memory and genius* of *His pious Father*; whom  
*Burges*, as *Shimei* so petulantly *perstringeth* in the midst  
*of His afflictions*, for His *constancy* to the *Church*,  
to *Bishops*, and *their just interests*.

§. When Mr. *Furter* is a little more humble, and  
empty of his big bellied purchases of *Church lands*  
and houses; when the *Bishop and Dean of Wells* have  
taken from this *ridiculous Crow*, the *sacrilegious fea-*  
*thers* with which he prides himself, looking and  
speaking so *big* as he hath done against King and *Bi-*  
*shops* for the *Covenant* and *Reformation*, then he may  
possibly have his *belly full* of an answer, if that will  
then do him any good, as thin broth after a strong  
*purge*, to settle his *stomack*, and rinse his *polluted en-*  
*trails*.

§. At present it must not seem to the Reader lost time or labour, to look upon the four *Propositions*; by which, as by so many rotten and worm-eaten pillars, - the Libeller (the dear friend and advocate of D. B.) seeks to bolster up the sacred *Covenant*; so as it may suffice to bear that *Babel of sacrilegious*, that house of *Dagon*, and all the *Philistines* in it, who have made such scorn and unjust gain of the Bishops and Clergy, and Church of England, and who now feel their disloyal and sacrilegious structure to totter, and ready to tumble about their ears; as all wickedness is at last *too heavy* for it self; and standing in a slippery precipice, must ruine by its own weight, and the vengeance both of Gods and mans justice.

<sup>1</sup> Proposition of  
the Libeller.

The first *Proposition* of the Libeller is such a gentle fallacy, and such a *cunning captivating* of Dr. Gaudens concession, as makes him appear rather combating as the Frogs in Homer, with a flag or bulrush in his hand, then with a sword or spear, like a man of valour. He thus argues very learnedly, and with more then a Spanish pride, lifts up his eye-brows, and moustachio's.

§. Dr. Gauden agrees (in order to *publique* peace, and to avoid endless contests) that the *Covenant*, as to the words and matter of it, may in some benign and charitable sense, be so far lawful, as it may consist with justice to God and man, with Laws Divine and Humane, in which center all honest men will agree (not as it was, or is rigidly urged, and imperiously imposed by any party or *faction* in the Nation) But as it might be spontaneously taken by well-meaning men, in order to lawful reforming what was amiss

in Church and State, and confirming what was good in both, agreeable to their loyalty and duty, to God, the King, the Church, and their Country.

§. Ergo (concludes the learned Libeller) Dr. Gauden is self-condemned, yea, contradicts himself, no less than the sacred Covenant, with Idolized non-sense and blasphemy; because he denies the Covenant to be valid, or binding in any such sense, as either superstition, or sacrilege, or antiepiscopal folly, faction and fury list to put upon it, either in the first taking, or after keeping of it. Yea, and Dr. Gauden further denies the authority imposing the Covenant to be legal, national, compleat, or valid, so as to bind the Nation in present age or posterity, to the bondage of the Covenant, because some members of the two Houses, and the Assembly took it for themselves, but not in the name of the Church or Nation of which they were not plenary Representatives, or the Trustees of mens consciences.

§. Dr. Gauden did indeed by his *Analysis*, seek to give Hellebore to such weak heads, as were troubled with Covenant megroms and vertigoes, that they might at last fix their eyes and mindes on such a sober aspect of the Covenant, as might present nothing but what is Religious and Loyal, just and honest, agreeable to the sacred Pattern of the Catholick Church, and the Laws of this Nation. That they might not be everlastingly tossed to and fro between Piety and Policy, Faith and Faction, Antiquity and Novelty, according to the various fancies of their own, or others addle brains. Nor did Dr. Gauden expect to meet with many such (capita insanabilia) incurable cox-combs,

## The binding of all Covenants and Covenanter

combs, as this *Libeller* and his *fanatick faction*, whom three *Antyeira's* will not restore to either judgement or honesty: For they are so possessed with the point of *Reputation and Profit*, much depending upon the *Covenant*, as totally destructive of *Bishops*, and devorative of their Lands, that they have no regard to conscience, justice, laws, or *common honesty*; to which rules to reduce the *Covenant*, is represented by such *raving wretches*, as *non-sense*, *blasphemy*, and *contradiction*, or *self-conviction*.

Dr. Gauden  
concessions  
safe and inge-  
nuous.

§. Whereas there is nothing in the *Covenant* that sounds either grace or *virtue*, *equity* or *charity*, true *Religion* or *Loyalty*, duty to God, Church, King, Countrey, but Dr. *Gauden* willingly allows it, both as to the *end* and *means*: He judgeth every man in their places and callings obliged to those *rules* and *designs*; not onely because there is such a *Covenant* of humane composure, to which some men have so far declared their consent, but from far higher *au-  
thority*, and more *ancient bonds* of morality.

§. But to have the *Covenant* made a *snare* to this Church and state, and to have all men hampered by the sophistry or superstition of some few *sacrile-  
gious purchasers*, and *Presbyterian Projectors*, whose designs either ambitious or covetous, are by *extirpa-  
tion of Episcopacy*, to make a prey of Church lands and authority: - This Dr. *Gauden* abhors as a *brand* of infamy, a *bond* of slavery, and a bone of everlasting contention; this he protests against as the servitude of the Church to a *faction*, and the *vassalage* of the Nation to novel and *foreign inventions*.

§. England, and Scotland, and Ireland too, have already paid very dear for this Covenant, while the nose of it was so wrung by a Parliament, that the whole body of Church and State had almost bled to death. Nor do we read of any Covenant ever so imposed or taken by any subjects, without or against the consent of their sovereigns power, but it proved a bloody issue, hardly cured with a miracle, and this after the effusion of much civil blood; witness that of the Guenses in Flanders, 1560. which began so dreadful a confusion, so sharp a persecution, and so long a war in all the Low countreys: as Strada, Bentivoglio and Grotius tell us in their Histories.

Partial Covenants very inauspicious.

Covenant of  
the Guenses in  
Flanders.

§. Like fatal effects followed that Guisian Covenant in France, which was called the Holy League, in Henry the thirds days, then which nothing could be more destructive to Prince and People of all sides; as Mr. D'avila and others shew us in the terrible and long Tragedies of France.

§. After the same rate did the receipt of such a Covenant of a hundred Articles, taken by a popular precipitancy in Bohemia work in the year, 1618. which in a few years, moneths and days purged out the Prince Elector Palatine and his Family out of that Kingdom, and all their ancient Dominions; destroyed some scores of Nobility, many thousands of Ministers, and a million of poor people, before ever the direful effect of that Covenant ceased.

§. Nor had this Covenant in its first Original in Scotland, in the minority of King James and his Mother the Queen Regent, any happier beginnings or influence on that Church and State. Covenants taken

The Holy League in France.

The Bohemia Covenant.

The Scotch Covenant.

taken by Subjects, apart from their Princes, are like Comets, they may blaze with a great light and streamings of Religion, Reformation, Loyalty and Liberty, as if they did emulate the celestial flames, and borrowed their glory from the Pattern of God and his ancient People, to whom himself once prescribed an holy Covenant: But they commonly fill the Church and State where they appear, with dreadful events; and after much terror, with misery upon poor mortals, they vanish: Nor is mankinde ever more happy, then when they least appear with their formidable Lights, their new superfluous Streamings.

s. The Sun, Moon and Stars, the ancient and faithful witnesses in Heaven, are sufficient to rule both day and night, both matters of Religion and civil Polity, according to the Word of God, and the laws of the Land, in all duties Moral and Christian, both to God, ourselves, and others. To this Law and Gospel are all Covenants to be reduced; if they speak not to the sense of that Moral and Baptisaal Covenant by which every man and Christian is obliged, it is because there is no light in them, or their shew of light is but darkness, a smothering of Religion with faction and superstition, like a smoaky flame, or a flaming smoak.

s. Dr. Gauden justly affirms, That no man, never so much a zealot for the Covenant, hath any cause to glory in the flesh of it, the power and policy, the novelty and partiality, the illegality and violence, which first formed it, and obtruded it upon many in this Church and Kingdom, I am sure neither King nor Parliament, Bishop nor Presbyter, nor any honest man

in Church or State, ever got any great good by it, so far as it was carnal, either fomenting, or continuing, or increasing, or beginning our sad divisions, and lasting miseries.

§. If there be, as he hopes there may be, any thing in it of *Spirit* and *Truth*, or Diviner virtue in it, by reason of its *conformity* with the Word of God, the right constitution of the *Christian Church*, and the *laws of this Kingdom*(in which our *peace, safety, honour,* and *comfort* temporal and eternal are much bound up) in Gods *name* preserve and keep that matter and sense of it ; let no thing be destroyed in which there is a blessing. But the *Roses of England* have no caule to borrow any beauty or sweetnes from the *thistles of Scotland*: Nor may the stately *Cedar*, or the fruitful *Vine* and *Figtree of Episcopacy*, so ancient, so universal, so venerable, so useful, so necessary to the well-being of this, or any *National Church*, bow down to the *brambles* and *shrubs* of *Presbyterie* or *Independency*, meekly oppressed by the weight and rigor of such a *Covenant* if formed as a *Talism-anick charm*, or figure, by the strength of a *Presbyterian* fancy, to drive away the primitive *Bishops*, and all *pristine Episcopacy* out of the *Church of England*; as *Apollonius Thyanæus* did *Gnats* and *Serpents* from some Cities in *Asia*.

§. Here, after the Libeller found himself forced to confess (as Dr. Grudens echo) that the *Covenant* either must have such a sense and interpretation as is innocent, just and good, or it can have no bond on mens consciences : Consequently, that it must not be urged (with equal impiety and injury, against what is orderly, useful, honorable and lawful in *Episcopacy*)

The Libellers  
enforced con-  
fession.

## The binding of all Covenants and Covenanters

as ever owned in the Church of Christ, and by *Law* and *custom* established in *England* ever since it was *Christian*:) which concession of the *Libeller* is enough to make *good* the *Office, Function, Honour and Authority* of *Bishops*, and the additument or honorary of their *Estates*: And if so, 'tis (*immodicata*) that which was to be demonstrated, that for which Dr. *Gaudens Analysis* fairly contended: Dr. *Gauden* may cry *To power* (*victorius*) *victory*.

s. But Dr. *Burges* and his illiberal *Libeller* must cry (*eken perimus*) in a most lamentable tone, we are lost and undone: *good Bishops*, and *good Episcopacy* must live, and enjoy their *goods and lands* to good use: We can have no *more good title* against them for our *sacrilegious purchases*, then those foolish *buyers*, who bearing the *father of the family* was *very sick* and *oppressed*, as they thought to the death, bargained for his *lands* with the *prodigal heir*, and parted with their moneys before the *good old man* was quite dead; whose *recovery* *renews* his right to his estate; but his *sickness* and *infirmity*, by reason of *inbred distempers*, or *outward injuries* inflicted upon him by his cruel *Physicians* or *unnatural children*, did no way dispossess him of his *Estate*, nor give either *greedy heir* and *expectant* of his last breath, or those *preposterous purchasers* any right or title to his *lands* or *goods*; the *Law will restore* these to him, and teach *preposterous purchasers* more *wit* or *honesty*. If D. *Burges* and his *Libeller* can play upon the *Covenant* to this tune of *Restitution*, in Gods name let them go on; we shall all rejoice to see primitive *Episcopacy*, primitive *Bishops*, and their *pristine Revenues*, with their *double honor*

honor restored : This will be a fit of mirth not more generous then just in D B. and his partners ; but I doubt the Libeller fears this sense of the Covenant, as much as a Malefactor doth those two Greek Letters Γ or Π, the Gibbet or the Gallows.

§. For no sooner hath the Libeller pretended a conformity to Dr. *Gaudens* sense ; but as if he repented him of all good thoughts and motions to repentance, he falls into a raving impertinency against D. *Gaudens* Teares of the Church of England , upon which this scurrilous Scribler, studies to spit or piss by an unman-  
 nerly and uncompassionate rudeness , onely worthy of such a Borborite, such a son of Belial , whose fore-  
 head and bowels of brass , only serve him to scoff at an afflicted mother , a distressed Church ; which  
 (page 28.) this wretched Libellic afterwadt , not  
 only secretly jears at , but loudly laughs her to  
 scorn , and disdaines to own her under any such name  
 and relation ; so cruel doth covetousness make any  
 man , turning Christians , yea Stirrifiers , yea Doctors of  
 Divinity , into Fons ; whose corban must serve them  
 to obstruct all charity or duty to Parents : rather the  
 Church of England must lye in dust and ashes , in  
 tears and blood , wounded , wasted , trampled under  
 the feet of the beasts of the people , unpityed and un-  
 relieved by any comforter , then some sacrilegious pur-  
 chasers should not keep their flagitious estates ; for this  
 is still the onely designe , both of crying up the  
 Covenant , and crying down the Church of Eng-  
 land , and her sons , which some Apostates drive  
 at.

O dreadful Incognito , O cruel Crocodile , O bar-  
 barous

barous Libeller, was it not high time for some of the sons of the Church of England to have pitty on her? That Book was a Bath capable to have washed the most polluted person, who had the failings and errors only of a man, and not the fedity of a serine, the poison of a serpent, and the malice of a Devil: It wrought great, and almost miraculous effects every where; it was a cordial to revive the fainting spirits of many excellent Bishps, and others of all sorts of Christians; yea the Church of England from that time it saw its years considered, lifted up her head, and began to be comforted. Who was ever so unkind, so unnatural, so cruel, so vile, as to find fault with that design, that duty, that piety of Dr. Gauden, but only one Dr. Burges and this Libeller, because therein his copy and freehold was touched, his sacrilegio perstringed, his versatile temper discovered, not with more justice then ingenuity, nor with more verity then irritie; for Dr. Burges was never personally injurious to Dr. Gauden, nor Dr. Gauden particularly despared to Dr. Burges; nor would Dr. Gauden have fouled his fingers by touching that pitch, but that Dr. Burges his pittifull case and plea came cross Dr. Gaudens way, just as he was finishing his years. &c. Et quis tam ferreus, ut teneat se! Who would be patient to see and hear such a stentor proclaim his folly to all England, to roar in the ears of his Parliaments, as he called them, as if he were undone if he had not his full bargain and penningworth of Church-lands? Who would endure to hear him barking against King, Bishps and Church and all, that was sacred or civil, only to make good his sacrilegio, which betrayed his Apostacy? For who in former time pretended greater zeal for Bishps, and

and conformity both in his Deeds and Writings to  
the Church of England?

§. Hinc lacrymae, hinc ire, hinc odia; Hence those  
impotent effusions of the Libeller and his darling  
D.B. against Dr. Gaudens book for the Church of  
England, which will live as a monument of honor to  
all posterity, when such putid pamphlets, and infamous libels shall rot and perish with the curkisses of  
their Authors, only remembred as Hierostratus, for  
fa rilegious Apostates, destroyers, despisers and devou-  
rers of the Church of England; against whom it is  
much more Christian and commendable for Dr. Gau-  
den to express a publicke dislike and abhorrence of  
their impudent and injurious practices to God and  
man, then it was tolerable for Dr. Burges, or any of  
his party to come strutting out with his pack full of  
pamphlets, and vile pleas for his viler sacrilege; to  
the defiance of all mea of learning, honesty, and in-  
genuity, vea of this whole Church and Nation, as if all  
must fly before this uncircumcised Philistim: No  
Dr. Gauden, like David, hath successfully encountered  
this prodige, and given him (*κεντρον*) so se-  
nable a wound in his bold and brazen forehead, that  
ever since he is confounded and fain; he lies now  
grovelling and sprawling with the inordinate motions  
of his hands and heels, even gasping, dispairing and  
dying, while he sees his projects perishing, and his  
purchase of Bishops lands, like his soul ready to de-  
part from him; a most just and generous execution  
worthy of the courage and freedom of Dr. Gaudens  
pen and spirit, which neither this Libeller nor D. B.  
will ever claw off or avoid:

After this the Libeller pleaseth himself in alledging  
as

The Libellers  
cavil about Dr.  
Gaudens sense  
of failings in  
incident to Bi-  
shops and Bi-  
piscopacy.

as becomes him (that is maliciously, falsely and odiously) some expressions of Dr. Gaudens touching those evils which through the vice of men and times (he thinks) are incident to Bishops and Episcopacy, as *accidental* to it, not inherent in it, or *emanant* from it, muchless inseparable, as chronique and hereditary diseases; not proceeding from the nature of Episcopal Government, which is full of wisdom, order, honor and goodness in its constitution and due administration, as well as it is of Primitive, catholick, and apostolick use and authority in the Church; but from those *frailties* and *infirmities* which are incident to those men, who as *Bishops* are intrusted with the management of that Government.

The Libeller's  
Logick.

Here the Libeller seeking something to bark at in his ranging springs, as he imagines, a piece of *contradictory nonsense*, to make good his *ridiculous* title, and to justifie those asinine ears in which he first appears, Arguing, very *acutely* after D.B.'s new *Logique*, that if *misdemeanours* be incident to *Bishop*, (not as Bishops but as men, not as invested in that office, but as tempted by or exposed to their own or others corrupt passions) Ergo they arise from the *implayement* of *Episcopacy*, as effects from their proper cause, and fruits from their *geminere root*.

At this rate, what is there good in its nature, and abused by some men, of which this Libeller may not infer by his *Malignant sophistry*; Evils are *incident* to them, by reason of *rei men*; Ergo those evils arise from the things themselves, or from the *office* or *implayement*.

Kings may rule *Tyrannically*; Ergo, *Tyranny* ariseth from *Monarchy*, or *Kingly Government* as if a *Poly-*  
*larchy*

*Lureby or Anarchy* is not fuller of *Tyranny*, (as at *Athens* under the 30. and late in *England* under 300. *Tyrants*) then any *Monarchy* ever was : So *Presbyters* may be factious, popular , seditious , ambitious, covetous, contentious, simoniack, pragmatique, and abjured apostates of *Episcopacy* ; *Ergo* , these evils incident to *Presbyters* , ill ordered , do naturally and necessarily , arise from the nature of *Presberty*.

At the same rate this *unlogical Libeller* , may argue many vicious distempers and sicknesses of body and mind are incident to men, therefore they arise from humanity , or humane nature ; so water or wine contract impurity or mustiness , while they pass through , or are inclofed in such Vessels , or *Channells* , which are foul and tainted , *Ergo* these being incident to Wine and Water , do arise from them, as if there were every where a principle productive of evil , where there is a capacity passive and receptive of it.

Thus Religion is subject to superstition ; *Ergo* , *superstition* flowes from Religion, thus Heresie as *poyson*, and *schisme* as an *Itch* , infects many Christians, and are incident to Christians *subjective* ; *Ergo* they arise from Christianity, *formaliter & causaliter* ; The Holy *Scriptures* themselves, are subject to be wrested, corrupted and blasphemed ; *Ergo* , blasphemy and corruption arise from the *Scriptures* ; so Sacraments and all holy things are subject to be prophaned ; *Ergo* , prophaneness riseth from the nature of *Sacraments*.

¶ Possibly this *Libeller* may have gone some years to School , and hath ventured to be a *Predicant*, but he

he seems not to favour much of the University, Nor can I advise him to learn of *D. B.* to be a disputant, because Dr. *Prideaux* long ago passed that fatal sentence upon him at his unlucky act, in *Oxford*, *Profecto mi fili, in prædicare potes, disputare non potes.*

*Dr. Gaudens freedom against the faults of Bishops, with reverence to their persons and Office.*

§. But the envy which the Libeller seeks to load *Dr. Gauden* with, is as if he were a bold and severe censor of Bishops, imputing some evils to some of them, and consequently to all of them, yea and to *Episcopacy* it self, (for which he professeth to be so great a Champion, as either to destroy the Covenant (as to the extirpating sense of it,) or else to subdue it to the obedience of legal and regular Episcopacy. Truely no man is less a flatterer of Bishops or Presbyters in any thing unworthy of their *holy calling*, then *Dr. Gauden*; he is prone to be as severe against any Bishop, as against *Dr. Burges*, (who they say would fain have been a Bishop) if any Bishop had been as guilty of presumptuous sacrilege as *D. Burges*, who is but a petty *Presbyter*, though he hath good store of Bishops Lands, and so per viam *concomitiae*, by way of contagious dissent, may contract all the evils incident to *Episcopacy*, by reason of some irregular Bishops.

§. Not that Sacrilege or Symony, or Heresie arise either from *Episcopacy* or *Presbytery*, though incident to them (*in concreto*) as they are lodged or fixed in subjects, at once capable to be *Bishops* and *Presbyters*, and yet to be as weak and unworthy men, as any others in any honest calling and imployment, *Lawyers* and *Physitians*, and *Judges*, and *Courtiers*, may all be blame worthy, yea *Apostles* may be ambitious,

tious, as the sons of Zebedee, deniers of Christ, and dissemblers as Peter, forsakers, as all betrayers of their Master as *Judas*, yet must we not hence conclude that these dissenters of the men, arise from the Apostolic order and dignity.

§. In like manner although Dr. *Gauden* well knows the mischiefs and inconveniences which from the corrupt principles and passions of some *Bishops*, may and sometimes have fallen upon the Church of Christ of which as he is no vindicator, so nor doth he desire to be (as this *Cham*) a detector and derider; yet he hath a very high and holy esteem of *Episcopacy*, in its eminency, antiquity, universality, use and authority Ecclesiastical, so as to prefer it above any *Church Government*; yea and to own no other, as *Primitive*, *Catholick* and compleat, nor yet so convenient or comfortable.

§. Nor is this *Libeller* (who as the *Satyr* out of the same mouth can *blow hot and cold*,) able to avoyd the conviction and confession of this truth, so far, that although he now almost despaires of ever making his *D.B.* a Bishop, yet he is constrained to allow of Bishops and Episcopacy, by the conformity of *D.B.* heretofore to *Episcopacy*; yea and his oft declaring for it and for Bishops, as they were by law settled in the Church of *England*; in which the primitive eminency, and ancient Authority of *Episcopacy*, was duly constituted, and worthily exercised by many learned, goodly and most venerable Bishops, inferior to none of that order, office and degree in any Age of the Church. So that however the *Libeller* who seems possessed with the same spirit as *D.B.* may in his fits rave against all *Bishops*, as drones and belly Gods, and

## The binding of all Covenants and Covenanters

Idle, and unworthy of their honours or estates, yet in cooler woods he returnes to something of right sens; and nothing more calmes or charmes him, (as all hot Presbyters) then the name of Dr. Usher, (for Lord Primate and Archbishop of Armagh must not be mentioned, as if there were no difference in honour and degree, between Dr. Usher and Dr. Burges, or Hugh Peter, who laughed at *Arma chanus*, whom all the honest and learned world admired,) they hug that model of his reduction of *Episcopacy*, which the Libeller and his D. B., fancy will serve to reduce Bishops to primitive poverty, so as we may yet have such an *Episcopacy*, as is consistent with Dr. Burgesses interest, and his purchases of Bishops Lands; whereas that humble learned and most pious Lord Primate, propounded that his reduction in those difficult, dangerous and distressed times, not so much in order to bind the hands, or limit the pristine and legal, and just, and due authority of good Bishops in England or Scotland, but only as a condescension and expedient at present by which to disarme and bind the hands of both Presbyters and people, then tumultuarily running to destroy without, and against all Laws of God and man, not onely the *Luxuriancies* and *enormities*, which they thought were incident to *Monarchy* and *Episcopacy*, but even the very function, office and honour of both, to the ruine and extirpation of an excellent King, and three flourishing Kingdomes; as well as of many excellent Bishops and three flourishing reformed Churches.

The sundry, fraud and folly  
of the Libellers. In this first proposition then of this Libeller, as there  
first proposition is no more wit, right reason, or ingenuity, then  
there is wool on the back of a black dog, so it hath as  
many

many pittifull impertinencies, silly fallacies, and childish captations after shadows, as that creature usually hath fleas; with which computations and his dear D. B. I leave the Libeller and this first insignificant proposition, which hath no logical opposition to Dr. Gaudens *Analysis*, which is either to reconcile the Covenant to a just and lawful *Episcopacy*, such as the Church of England and all ancient Churches maintained, as venerable, excellent, and necessary for the Churches good polity and well being; or else to null and invalidate if so far, as in any branch of it it was either taken or is by any interpreted, and urged against Episcopacy and Bishops to the prejudice of the truth of God, of the honour of the Apostles, of the custome of all Churches, and to the overthrow of the Laws of this Church and Kingdome, by which our duties to God and man, to our Princes, our Bishops and all other superiors, under the Sovereign powers of God and the King are confined; without any power of dispensation either from this Covenant, or any other contrivance, destructive to our ancient and legal constitutions of authority and duty, order and subordination of Church and State, of which God is the Author, the King the Supreme dispensor, the Laws the Limiters, and men the Executers, according as power and authority is legally derived to them.

To sum up then into a *Syllogism* the ratiocination of this reverend Libeller in his first Proposition against Dr. Gaudens *Analysis*.

R 2. Every thing What

diff'd

What Dr. *Gauden* doth admit in some sense to be lawful and good, may beso taken and kept ; But Dr. *Gauden* admits the Covenant in some sense to be lawful and good *materialiter*, not *authoritatively*; viz. as reconcileable to, & consistent with the ancient and legal *Government of Episcopacy*: *Ergo*, It might be so taken and kept.

Which conclusion is true, as to that *conformity* of the words and matter of the Covenant to law and duty, which Dr. *Gauden* requires in a private and spontaneous making of such a profession to God and man.

But what is this to *Dionysius*? how doth this conclusion contradict what the Libeller had either to prove, namely, the *non-sense and blasphemy* of the *Analysts*, or to oppose and overthrow? namely, That the Covenant either taken or interpreted, or kept in a *sense destructive* to the ancient and legal constitution of *Bishops and Episcopacy in England*, is and was unlawful, *null* and *invalid*, ought not so to be taken or kept, but recanted and repented of, as prejudicial to truth, justice and order, to the honour, peace and happiness of this Church, to the obedience we owe to the Laws, to the duty we owe to the King, and the equity we owe to *Bishops*, in having and enjoying their own ; also contrary to the reverence and conformity we owe to the Catholick Church and its first *Bishops the twelve Apostles*, with their immediate and constant successors in all times and ages, which were *Bishops* in Dr. *Gaudens* sense, persons Ecclesiastick, invested in an eminent power above any *Presbyters*. *A*

§. This, thy Position, O my gentle Libeller, should have been lustily attacqued, and the contrary proved: But I see the beast is sometime disposed to grin, when he cannot bite; if his and his Client Dr. Burges his traps have such holes in them, they will catch no mice; nor will he by such silly engines, long keep himself as a Rat in his *Parmisan Chese*, his purchase and house at Wells. He must have a better Sophister to plead for his case, then this Luck-logick Libeller, or else he will be no long liv'd possessor, nor avoid an *ejectio firme*; which he fears more then *Gally slaves* do the *bastinado* of a Bulls pizile. Let the *Covenant* be reconciled to such Episcopacy; let all *Covenanters* be subject to such *Bishops*, let such *Bishops* have that authority, honor and revenue which is theirs by Law; and let us see what this *Libeller* or his friend D.B. will get by their first *Proposition*, or by Dr. Gaudens concession, that the covenant may in such a lawful sense be kept by the takers of it; but not in any other, sacrilegious to *Bishops*, or extirpating of *Episcopacy*.

§. 2. I crave the Readers leave to make him a little more sport, by pursuing this pregnant Fox, to another of his borrowes, a second more argumentative proposition, which he hopes will help to save his skin, and furred coat in which Dr. Burges hath wrapped himself by his comfortable purchase of Bishops lands.

He thus therefore rouseth himself, and manageth (as Balaam) the enchantment of his second Proposition:

The Libellers  
second propo-  
sition to over-  
throw Dr. Gau-  
dens Analysis.

All sober Christians who understand themselves concerning Episcopacy, do herein agree with Dr. Gauden:

*Ergo*, he concludes in a most *magisterially* consequence at the last, *It is sufficient* that the Doctor in the midst of all his *revilings* and slanders, hath acknowledged so many to concur in the true *sense of the Covenant*.

Marvellously well, *O learned Libellist*: This is indeed to dispute, to prove, to disprove, to convince, to convert, true, to confirm. Dr. Gauden and all honest men with him, agree in such sense of the Covenant as only can be just and good: but what shall we do with those superstitious Scholars, or those *sycophants*, or those *sectaries*, or those *sacrilegists*, who do not or will not as honest men, either *understand* themselves, or *concur* with Dr. Gauden in this sense of the Covenant, as it is reduced to that *Episcopacy* which Dr. Gauden according to Scripture, Law, and all antiquity doth assert for the onely, ancient, regular and compleat Government of the Church, not in a *parity* of *Presbyters*, but in that *exors potestas*, in that *κληρονομία* and *ὑπερικέντησις* of Episcopacy, which *Ignatius*, *Irenaeus*, *Tertullian*, *Cyprian*, St. *Jerome*, and all the *ancient Fathers* owned of right, as well as custom, belonging to Episcopacy, and to Bishops eminently so called.

§. Those Innovators Dr. Gauden encounters; these he seeks to redeem from the fallacy and slavery of any such sense, as is by some affixed to the Covenant, wholly *inconsistent* with the *stability*, *restauration* and *succession*

succession of Episcopacy and Bishops in England. The Libellers interest and D.B.'s concern is, to assert these Antiepiscopal Pretenders, these rotten, these rigid Extirpators of use and abuse: Else the Libeller doth but beat the the ayr, and *D. Burgeses fat will be in the fire*; paternal, primitive, reformed Bishops (which the laws of Church and State ever settled and intended in England) will revive, and will endure to return to their houses, honours and lands too, and then *ad quid perditio haec?* How doth this Libeller leaving his dear Dr. Burges in the suds, *operam & oleum perdere*: He may be good at rhyming, but stark naught at right reasoning.

s. Sure the *Sopkister* thus not fighting, but flying, yea, circulating about, and seemingly complying with Dr. Gaudens sense, doth but make advantages, and seek some Ambushadoes; as appears by his many skulking digressions and divings up and down, far enough from the question in hand, or the Proposition affixed, or the conclusion, which should be deduced not for, but against Dr. Gaudens sense.

s. But here the poor Libeller is so good natured, as to yield that the *razor of the Covenant*, though in a Scotch hand, ought not to have cut off the nose, ears, lips, hands or head of Venerable Episcopacy (if as he impiously and impudently questions, page 7.) there be any such as is truly Apostolick and primitive, free from the evils of Tyrannie, Profaneness, &c. agreeable to sound doctrine, and the power of godliness; (which this jealous Libeller is as much in love with, as D.B. is with his purchase of Bishops lands:) He confesses it is (I am sure it ought to be) far from the sense and intention of the Covenant (and so of any honest

The libeller  
concessions as  
to Episcopacy  
and Bishops.

*The binding of all Covenants and Cvenanters*

honest *Covenanter*) to extirpate it ; that contrarily it binds by all lawful means to procure it, yea rather to restore and establish it, where faction and *Schisme*, had thought to shake and remove it , as in *England*.

§. He seems now so well natured , as to threaten by his pruning or incision knife (which the *Anatomist* owns as proper to a sober *Covenanter*) only to pare of the *Luxuriariancies*, wens, warts and excrescencys , which corrupt times , customes or manners of men had procured upon the face or hands of *Episcopacy* , and such Bishops , as might ~~as p<sup>r</sup>one<sup>te</sup>d~~ be subject to like passions with Dr. *Burges* for *covetousness*, *contentiousness*, and *cholerickness*, and the like beautys of his *complexion* and constitution.

§. In earnest (O gentle *Libeller*) it is pitty you should further spin the thread of your *excellent discourse* and *polished stile* , to as little purpose , as Spiders do wast their bowels in making such cobwebs as will onely catch small flies ; Alas , Dr. *Ganden* is agreed with you , if you mean by these sinful defects or excesses of *Episcopacy* , the enormous arrogating of unlawful power and jurisdiction, or the cruel and uncharitable exercise of lawful power, beyond those bounds , which the equity and charity of laws *Ecclesiastical* , are pre-sumed to allow and expect from every pious and prudent Bishop.

§. But if you mean by the *superfluities* of *Episcopacy* , the honours , manors , lands , houses ; the *Ecclesiastical* jurisdiction , and just authority , either spiritual or civil , with which Bishops in *England* are by law endowed , according to the *Catholique* custome of all Churches , and the magnificent indulgence of this Church and State ; if this be your reformation , and

and *institution*, or your proving of primitive Episcopacy; I may say to thee, O Leveller, O Libeller, as Christ to Peter (even then a far honeste man) *Apage*, *Get thee behinde me Satan*, thou savourest not the things which be of God, but of man, of the world, and of the flesh: Thy wily *wisdom* is earthly, sensual, devilish, injurious, sacrilegious; all this fair *apologue*, these gentle *concessions*, and cunning circumlocutions, are onely to preserve Dr. Burges his blessed *purchase*. O how his narrow soul cleaves to the dust? Come, be free and ingenuous; let Bishops and other Episcopal Divines have their *lands*, *houles*, and *honors*, which are due to them by the laws of God and man, after so long and many injuries done them, Dr. *Garden* willingly agrees to the conforning of their *persons*, *manners*, and *authority*, to the same *strict laws*; and being himself not unlikely to be a Bishop (though unworthy) by the providence of God, and the Kings favour, yea, and by the general desire of that City and *Dioceſſ of Exeter*, without any his own or others ambitious procuring, folliciting or bespeaking in his behalf (*as God is witness*) he hopes through the grace of God, to be one of those good *exemplars of worthy Bishops*, who may answer the Libellers and D. B's best desires; though he despairs to exceed his two last incomparable *Predeceſſors*, *Bishop Hall*, and *Bishop Brownrig*, two, and almost *inimitable Prelates*, whom the age was not worthy to enjoy, nor D. B. to mention their names with his foul mouth; who with others, durst by a *Super Covenanted rigor*, and *preposterous reforming*, so worry, gnaw, devour, and destroy, even sucking the blood, and eating the flesh to the bare bones of such, and many like excellent

Bishops of England, whom they reduced to poverty, under pretence of their rigorous covenanting, and extirpating Reformation; not by a power of godliness, but of darkness, ungodliness, violence, cruelty, suriledge, schism and Apostasie; all which are (without any calumny or scandal upon either of the two Houses and Assembly, or any blaspheming against the Covenant, if taken and kept in a just and pious sense) more clear and true, then ever Dr. Burges his title will be to his purchase of Bishops land, which now begins to be not a nettle onely to his hands, but a thorn to his feet, and a grievous cordolium to his soul, which makes him and his Copesmate this Libeller, so bite at every one that comes neer them, as if they meant to undo them, by perswading the English world to keep to their wits and consciences, their reason, and the laws; restoring to every one what is theirs, to God, to the King, to Bishops, and to the Church: None of all which some Atheists would have this Nation ever to own, rather then Bishops and other Churchmen should enjoy their own again: Whether this Licentious Libeller be so far gone, or his D. B. in the consumption of all piety and common honesty, I leave the Reader to judge.

The Libellers  
vagaries in his  
second Propo-  
sition.

For I am, besides the prosecuting of his argument in this second Proposition, to pursue him in his many vagaries and impertinencies, where he loseth the point he pretended to aim at; and onely pleaseth himself to vent his malice, choler, and excrementitious stuff, without covering it with any paddle. Here his foot bolt is shut, against S.L.B. against Dr. Gaudens claiming right to the Assembly, against his spiteful and pernicious

pernicious preaching in London, and at the Temple, in order to recover the rights of King and Kingdoms, of Lords and Commons, of Parliaments and People; yea, of the Bishops and Clergy of England; but all these putid petulancies are shovelled away beforehand, when Dr. Gauden did sweep them together, as the scattered impericencies of an immodest and immethodical Rapsodist.

§. To all which this is also here added by him; a dreadful impatience, that D.B. having sent to Dr. Gauden (as indeed he did his defence of Sacriledge, accompanied with the *mala causa* of his *vile letter*, of which a former account was given;) yet Dr. Gauden would not vouchsafe to answer his challenge, or to entertain the world with his rank *Colewort*, ten times boiled, and most insipid; in all which there is not *mica salis*: The reason was, because that pamphlet was a piece worthy of the Author D.B. but of no honest Reader; suitable to his former Pamphlets, railing at King and Bishops, angry that he had not money enough to purchase all Crown and Church lands.

§. Truly Dr. Gauden knew all the Learned, Loyal and Religious world were so satisfied and fortified against D.B.'s Sacriledge, that they abhorred him the more, because he added that to his other sins; and they abhorred the sin the more, because defended by so spotted an Author, Leopardick Presbyter, and Episcopal Apostate. Nor had Dr. Gauden then either leisure or pleasure to follow D.B. in all the mire and puddles where he listed to wallow or wade: Dr. Gauden is

better employed then to wash the Devils face of *Idolatry or Sacrilege*, so oft as D. B. lists to paint him with the colours of *Piety and Justice*, *Necessity and Reformation*; or to put on him the vizard of *Hypocrisie*, which yet cannot suffice to hide either his horns or hoofs.

*The Libellers  
vs. the  
Assembly.*

§. The *Libellers* last impertinency and vapour is, to offer a sacrifice of praise to the *Urn and Ashes*, the *genii and remains* of that Scotized Assembly, which had no greater blot or blume in it, then the company and contagion of D. B's, who was like a Stare or Jackdaw, got in among some Pigeons: that there were learned and sober Clergie, as well as lay-men in that *Convention*, is not to be doubted; I wish they had been as *valiant*, just, wise, constant and resolute to the truth and right: They had then merited a *nobler Monument and Pillar*, then this Libeller or D. B. can erect of *their memory*, beside the *Directory and Catechism*, which they produced by an Elephantine and very costly birth, a charge far beyond what would have bought the best *Library* but *Bodlies* in *England*; in order to reject the English *Liturgy*, and the established Prelacy, making way for the body or belly of *Presbyterie*, without any order and head of ancient Episcopacy, which deformity was to be supplied with the train or long tail of *ruling lay-Elders*.

§. The breast or Nurse to which prodigious Novelty, the *Covenant* was by some designed to be, but it proved in short time a dry Nurse: These strutting babes and sucklings of *Presbytery*, *Independency*,

cy and other productions, soon drew blood instead of milk: For they being born with sharp teeth, as King *Eumenes*, they quickly gnawed and bit off that *breast*, which they should onely have gently drawn.

§. The truth is, there was little hope that that Assembly in which were many learned and godly men, should ever do much good; when in the midnight *dreams* and horrid *darknes* of those times, the good men in it were oppressed by more then one *Incubus*, of Tuimults and Armies, besides those *Scotists* who were as Masters of the Assembly, to fasten the nail of Presbyterie into their heads, as dead as *Jael* did hers into *Sisera's*: To be sure now they are awake, the best of them do abhor all those *Ephialta's* or *Night-mares* of rigid and headless *Presbytery*, of rude *Independency*, and bloody *Anabaptism*, and utter *Anarchy*, which then and afterward cruelly depressed the spirits of those Divines, yea and long exhausted the spirits of this Church and State.

§. Yet that the *jejune Libeller*, may not seem to say nothing for the honour of that Scotized Assembly (besides that of D. B. his presence and his protestation for Episcopacy, of which he does you to wit) he puls the reader now oscitant, or sleepy, or laughing by the ear, and makes this *venerable mark*, *That the late King* (who by his pertinacity for *Episcopacy*, and obstinacy against *sacrilege* destroyed himself (as D. Burges concludes in his Anatomical inspections of the cause of the Kings death) shewed a willingness, Octob. 11. 1648. to confirm the calling and

The Libellers  
plea for the  
Assembly.

and sitting of that Assembly, yea and of their hatching of Presbytery it self, to make a tryal or essay of it for three years, (when indeed three Moneths was too much for the great mischief and little good it occasioned in England.)

The late  
King's tempo-  
rary concessi-  
ons to the  
votes of that  
Assembly.

s. Alas poor Prince what would not flesh or blood do, or forge in a storme to save it self? what politique condescensions, even to less reasonable demands, are not venial, if short of *blasphemies* and *immorality*, by which a King may save his life, Fosterty, Kingdom, People, and beyond all, the Churches of Christ in them from perishing upon the Rocks and quick-sands of *schism* and *Rebellion*? yet even of these concessions at last did the King seriously repent, as he did those larger which he had granted in *Scotland*, affirming to some *sacrilegious* importuners of him at the *Isle of Wight*, that he had granted all he could to save his life, which might consist with the saving of his soul: when it was urged that his *Majesty* had abolished *Episcopacy* and *Bishops* in *Scotland*, he answered, *It is no plea to sin again*, but rather to repent and do no more so, because he had once sinned in that kind, with more regard to outward and civil peace, than as consistent with inward.

s. Thus have I shewed thee (O ingenuous and just Reader) the addle eggs which this *Cuckoo* hath layd in the *Hedge Sparrows* nest of his second proposition, which seeming long I thought it had been strong as a *Gyant*; but thou seest, what a man of clouts this *Libeller* is, and how when he threatens to fight, he only lets three or four seapes, turning his back off the *proposition*; and running away to take in hand other weapons; which prove neither Pikes nor

nor Swords, nor Pistols, but meer bulrushes, flags, and potguns, fitter for to shoot boyes pellets, then to defend D. B. in his *sacrilegious* purchase of Bishops Lands, and the extirpating of Episcopacy.

§. Which *sooty and greaste* besmearing of the glory of D. B. and his Covetous injurious covenanters, no nitre of this Libeller will ever wash out.

§. As to all *Alexanders* *victories* *valour* and *bounty*, this is still a take off, and great blot; *At occidit Calisthenem*; but he killed the wise, the faithful, the valiant *Calisthenes*; So, when the triumphant memorial of D. B. shall be registred by this Libeller or the like *Historiographer*, or *Biographer*, in which the *rare* exploits, and achievements of D. B. shall be magniloquently *epitomized*, his deserved degree of Dr. which he so adorned with speaking good Latin, and accute disputing at *Oxford*, to the posing and *non plussing* of all his auditors, those *spurians*, or variegated writings, for and against conformity, ceremonies, Bishops, Scots and Presbytery, and Episcopacy, his two good livings, and way-bit of a Lecture at *Panls* of 400. *per annum*, His preferment and his riches, yea and his honour to be Gossip to the *Covenant*, when it eame to be rebaptised in a *Catholique font*, and sprinkled with a Christian sense, reconciled to Episcopacy; yet after all this gear, and at every encomiastick clause, this sad and shameful burthen of the song will be added, But he purchased Bishops Lands, when his suspension from sitting in the Assembly for his generous protesting against the *Covenant*, as indefinitely and absolutely for the extirpation of Prelacy, (by which it appears how free others were, and overawed not

*The binding of all Covenants and Covenanters*

to speak their minds) when this shall be recounted; yet it will be added, but he did indefinitely and absolutely purchase Bishops Lands and Houses, without leaving them one foot, or allowing them one penny; yea and adding impudence to impiety and oppression, he proclaimed his purchase to some *Pseudo-Parliaments*, yea and openly defended his sin beyond *Absalom*, yea and complained he had not enough for his money, nor all his *sacrilegious bargair*; yea he did thus after long doubt and deliberation, much check and terror of conscience, to the robbing the Church his Mother, and all his Fathers, many of his brethren far his betters, without limitation of good or bad Bishops. Nay he at last reproached and even renounced them all, and sought to ruin them all, against all equity, modesty and conscience, though Christians, nay reformed, nay the most eminently such in all the World, as to be thought worthy to sit in the Assembly; yet he, he, so great a Divine, so gallant a Doctor, so acute a disputer, so glorious a Preacher, who modestly speaks of himself that he had laboured more abundantly then they all, (the Bishop, Dean and Prebend of *Wells*) his meaning is in rubbidg and dust and morter, of pulling down and building; yet after all this to foyl all, to spill all, to curse all, to damn all, this great *D. B.* sacrilegiously and presumtuously, did purchase Bishops lands, and pulled down by a wanton wickednes, better Cathedral Housles, then ever he or his Fore-fathers either built or dwelt in.

But the Libeller will cry out next bout, that Dr. *Gauden* Rhetoricates, that he tempts the world again with his Idolized nonsense and blasphemy, against the

the Covenant, Assembly and the blessed D. B., blessed in the same sence which the Poet useth the word, when he telſ of one whose rise of his bliss (that is of his riches) was, *Vetula vesci beatæ*.

Dr. Gauden must now hasten with the shield of innocence and truth, to receive, yea and retort, the long dart of the third Proposition, which this flying Parthian seems to cast at him; as King Saul did his Javelin at David, when the Morose and melancholy spirit was upon him, much of the same kind tis probable with that, which possesseth this Libeller and D. B. For as he in a cholericke and mad fit commandēd Daeg to kill the Priests of the Lord; so vwould these if they might have their will, not kill with the sword, (which is ſome degree of mercy) but ſtarve to death by a longer lingring poverty and disgrace the Bifhops and other Epifcopal Divines in England, far more in number then Sauls fury commandēd to be ſlain, and all this in order to keep their Sacrilegious purchafes, which he and his can no more do then they can keep fire in their bosoms, or melted gold and ſilver in their purfes or mouthes; The ſureſt vway to thrive is to make reſtitution.

But D.B. is loath to hear on that ear, he had rather lend another braco of thofand, wear another buff-coat, and boad another Troop of Horſe, and have t'other bout at a Civil War, which ſhall venture King, Parliament, People, all things ſacred and civil upon a new Alarm of the Covenant, and of reforming the Doctrine and Church of England; Which ſalo flouriſhes are nevy like the thredbare tunes, and dull ditties of old ballads, to vwhich no man sober liſts to danee, or

3. The third  
Pr. po. of the  
Antiochian  
Libell

D.S's and the  
Libellers re-  
newed cla-  
mors for Re-  
formation.

to lende his ear, especially when sung by such a pair of harsh hoarse voyces, as this *Libeller* and his D. B. (after such raving and loud clamors) must needs use,  
*Quo deterius nit ille sonat, quo mordetur gallina marita.*  
 The *Holburn* Ballad-singers in a Winters raw evening, cold & hungry do not make more lamentable harmony, then these two would do about keeping the *Covenant*, and clipping *Episcopacy*, or reforming the Doctrine, Worship, Discipline and Government of the Church of *England*.

For such titles of popular pamphlets daub every post and corner in *London*, vented by the same hand and heart, as this *Libellers Anatomy* of the *Authors impudence and folly*. Alas is not this great work of *Reformation* yet done, after so long *Wars and bloodshed*? after so many Scotch and English Armies, either *complying* or *clashing*; after so reverend an *Assembly* and D.E. among them sitting some years; What, nothing yet reformed? After *Liturgy abolished*, *Prelacy extirpated*, *Bishops* and *Cathedral lands sold*; after the *Directory* had indued *Ministers* with a *new spirit* and *better gifts*; after *Presbytery advanced*, and *Independency preferred*? Have not these *new brooms swept clean*? After *Deans*, *Bishops* and other excellent *Episcopal men beggared*, after their *lands sold*, and *houses demolished*; after D. *Burges* hath condescended to buy some of them, and hath got a good purchase; and not yet a *through Reformation*, according to the purport of the sacred *Covenant*?

No, the more is the pitty; alas Dr. *Gauden* and his faction of *Episcopal principles* will not suffer the *Covenant* to be stretched to its full *reforming fence*, or to that *Anti-episcopal tune* which must be made good against.

against Bishoppes or D.B. and other purchasers are undone. He, he undertakes, now after we are possessed of Bishops lands and houses, either to reduce the *Covenant to reason, Religion, Loyalty, Law, Justice, and Charity*, in regard of "Bishoppes as well as other mens rights and estates; or else so far to repeal and null it, yea and to enjoyn a penance upon it and its takers, so far as it is irreconcileable to, or inconsistent with these eternal principles of Morality, Justice and duty to God and Man, to Church and State, to King and Bishoppes.

s. But Dr. Gauden, thus venting his *nonsense and blasphemy* against the *Covenant*, is by a notorious Libeller undertaken to be severely rebuked: a mere Ignaro & ineognito encounters him, a bundle of ignorance and infamy, of malice and confusion is cast upon him; inspired as it seems by D. B. a shotten herring of the same barrel, whose interest is to screw up the *Covenant* to such an *Anti-episcopal rigor*, that either we shall have no Bishoppes in England, or these no Lands, Honors or Revenues to support their authority, charity and hospitality.

s. The method of this *Libellers chastising Dr. Gauden* is by a *Scorpion of four cords*, one more then the *Jewish whips was made of*: His two first *Propositions* have like squibs spit fire, fluttered and made a crack or two but done no execution.

This work is reserved for the *third Proposition*, which is a long spun, dilate, dull, tedious, sophistical *tantological rhapsody*, rather then any just reply to the weight and force of Dr. Gaudens just and honest reflections upon the *Covenant*, in order to reconcile it to the legal interest of *Episcopacy and Bishoppes*, also to

remove from it those superstitious, sacrilegious, illegal and injurious interpretations, which some mens ambition, factiousnes, envy and covetousnes seeks to fix upon it, contrary to the ancient constitutions and laws of England, and of all pristine Churches, or Christian Kingdoms.

Dr. Gaudens  
allegation of  
Numb. 30, via  
de loco.

*De votis licitis  
omnia exponi  
debent. Calvin  
in loc.*

A vow only  
lawful in  
things lawful,  
and persons  
free.

Such as are  
subject to o-  
thers are not  
free to vow or  
covenant.

*Etsi de liberis  
masculis nulla  
sit mentio qui  
tamen eadem est  
conditio eviden-  
tur per Syne-  
dochem debere  
coniungi filia-  
bus & uxoribus.  
Calvin in loc.*

3. The first fraud or mist that the Libeller seeks to cast before the eyes of his Reader is, to vacate the force of Dr. Gaudens argument, grounded on not the letter only, but the equity, and analogy, or parallel case and proportion of Gods law, set forth Numb. 30. Where the scope of the discourse of *vows* is, to shew that as no *vows* made by any do bind, save onely in *things lawful* (that is neither injurious to Gods glory nor any moral right) which is confessed by all *wise men*; so nor do those *Vows* bind which are made in *things lawful*, by such as are not *sui juris*, at their own dispose, but under anothers dominion and disposition; nor may any such thus related, subjected, and obliged to others, make Religion any pretext to their *liberty of vowed*, what and when they list to anothers prejudice, because they are not in their own dispose, which reason holds in all such subjective relations: Tis true the Text instanceth only in *Daughters unmarried, and Wives*, because their easiness might be most prone to *rash vowed*; but as Mr. Calvin and others upon the place observe, the reason extends to *Sons as well as daughters*, and much more to *servants and slaves*, of which there is no dispute in Reason or Religion, and so no mention here (being not *libera capita*) free persons they *cannot lawfully vow*, nor doth any such *vow stand good* (though in things materially pious and good) which is made by them without, much

much more if against their Masters or Fathers consent  
and to their prejudice: Nor is there any doubt, but  
the same restraint and nullity as to such vowed holds  
good ( by the rules and proportions of divine justice) A: Declarat  
good veretur  
et armis effe  
an eon  
factio Lat.  
in any law or Covenant which subjects and subjects in  
any kind to their King, or any meaner Lord and S'gni-  
or shall make to the injury of their lawful Superiors.

s. The cavelling Libeller finding the strength and  
edge of this place, to cut the very sinews of the Coven-  
ant, if either taken to the damage of the Superior,  
or if countermanded or denied by him : First, he carps at  
the instances added of servants and sons, calling this  
a tale of a tub, and says there is no such thing; after  
he chargeth Dr. Gauden as a false man, for falsifying  
this Text of Scripture, how justly let the reader judge,  
when not only such vows of obliged inferiors are void,  
though (*in re licita*) in things materially lawful, if the  
Superior or Lord forbid them at the present; but farther  
Dr. Gauden affirms such vows though unheeded, and  
so not at present disallowed by the superior, yet are  
rash and invalid, if in any thing prejudicial to Gods  
glory or the Superiors rights, which vows their su-  
periors may disannul as soon as they know of them;  
yea and the Superior sins, if hearing them he assent  
to them, or by silence do not reprove or null them;  
not that his silence confirms them unless in things law-  
ful. If a son, or daughter, or servant under the custo-  
dy and dominion of Father or Mother (now a widow)  
or a Master, Mistris or Dame, shall vow any thing to  
their detriment, in honor, liberty, safety, estate or life,  
I suppose this very Libeller will grant their Vow un-  
lawful and null, because (*in re non licita*) in things ei-  
ther materially, formally and relatively evil.

s. Thus if those Relates should vow to pray so many  
hours

hours, and in such a place, or at such a time of the day, or to read and hear Sermons every day, or to give daily so much of their *Masters* goods in secret charity to the poor; and the like; or if they vow to sleep at such a time, or do nothing, or to visit such a friend, or prisoners, or such persons, &c. things not evil, yea in their seasons very good.

Can this *Libeller* think (unless he be as void of science as conscience) that a servant, son or daughter may here plead their *godly vow* and *sacred Covenant*, to the disobedience and detriment of their *superiors*, and to the neglect of those *civil affairs*, which at those times they require to be done by them? whether the Master, or Mistris, or Father or Mother, hear or no the *vow is voyd*; yea in some cases though they hear and assent, or are silent through *imprudence* and *superstition*, yet the *vow is voyd*, both as to their inferior and superior; in case it cannot be kept but to the *impoverishing* and not providing for their families and children, which must want things *necessary* and *convenient*, while this *Bigot*, *Master*, or *Mistris* and servant (on whose honest labour all the families support depends) spend that time in *praying*, or *preaching*, or *hearing of Sermons*, or *reading the Scriptures*, &c. which they ought to bestow in work for the families support. Here vows are the Urns of *Insidels and Rebels*, and the keeping them, as well as making them is *denying of the faith*, and cannot bind (but only to break and repent them) either Master or Mistris, or son or servant.

But the *Libeller* with great art urgeth the silence of the letter (in this one place as to the instances of sons, servants and subjects) against the *Analogie* of the whole Scripture, & the duty of the fourth commandment: which must always be resolved into things morally

rally and obedientially *just and honest*. He says there is not the least hint of *any exception*, but all men that vow to God, are held to that vow, whether the *chief Governor consent or no*. Thus the Devil and Heretics are wont to wrest and abuse Scripture; as Christ said to the Saduces, ye erre not in your citing the place, but in your not understanding the Scriptures; meaning, as if one should limit the duty of the fifth command onely to natural Parents, as father and mother, and exclude all other superiors in Church and State, because not there expressly named.

6. This Sophister should have added, as the latitude of the Analogy, so the just and *necessary* limitation ever *supposed* and intended, and by other Scripture supplied, which is, that such vows do bind such persons onely in things *lawful* and free for them to vow and perform, without any injury to God or man; but to imply an *absolute irrelative bond* even to *vow* and do *evil, unjust* and *injurious* things, is false and fraudulent; aiming to urge the *Covenant* literally and simply, which makes for the *Libeller* and his D. B.'s turn, and not to reduce it to that *Cæquum & bonum, justum & sanctum*, duty of justice, charity, and equity, without which there can be no *sanctity*, either in *vows* or *faith*, in *word* or *deed*, in *making* or *keeping* any such Covenants as are made (*stulta aut impia facilitate*) by a childish and foolish facility, as *Calvin* speaks. His hope is the bare rigid letter of the *Covenant* will keep out all Bishops from the *Church*, and from their estates, and so he may keep that part of Bishops lands which he hath *sacrilegiously* purchased.

7. From the *justice, equity, pregnancy* of these cases, which are grounded by the rule of proportion and right

right reason upon that Scripture, Dr. Gauden concludes,

1. That *inferiors* and *dependents* have no liberty civil or religious to binde their souls by vow, or to perform those vows in any thing that is prejudicial and detrimental to their *superiors*, either as to the duty they owe them, or the right they justly claim.

2. Such Vows, though unheard by the Superior, yet binde not the takers, much less if he do hear of them at any time, and openly dissent, yea, peremptorily deny them; and the King did in this so far as it interfered with the just rights of his Majestie, or any of his Subjects; *Ergo*, since the subjects of *England* were by law and *cathes inferior* to, and *dependents* on the King, obliged to duty and allegiance, they ought not, they could not make or take, much less keep any such *vow* or *covenant*, as is any way prejudicial to the rights of the King or any of his good subjects, and so either against his Majesties oath, and his legal supremacy over things and persons Ecclesiastical, to preserve them according to law; consequently they could not covenant against the rights of the Church and Clergy, least of all against the estates and honors of Bishops, who ought to be in place and merit the most eminent of the Clergy.

3. Either then (O gentle Libeller) reduce and limit the sacred covenant (taken by subjects and inferiors, without the will of the King and Superior) to a sense lawful, just and honest, no way injurious to God, the King, the Bishops, or any mans rights (and then restore to them their estates, by no law forfeited or alienated, (hear this, O D. Burges, &c.) or else repent of the covenant, so far as it is irreconcileable either materially or formally to right reason, honest polity, or Church Government, which is inseparable from Legal subjection and that justice which bindes all men to each other.

¶. See now (O Reader) how partial, sneaking and delusive such wretched Libellers are; who are ashamed to own their names, and afraid to own that Truth which makes against their wicked interests; therefore they slyly scruple, and as (*dolosus versatur in generalibus*) Sophisters, urge liberally the general ease or thesis, but endure not to apply to the hypothesis, particular or instance: That thing may seem just by some general maximes or customs of common law, which is very unjust, when brought to the rules of Chancery, as D. B. well knows in *Hippesleys case*.

¶. Yea, Dr. Gauden further addes (*ex abundanti*) the more to affright and astonish this Libeller, That it is more profaning of Gods holy name, to keep unlawful vows at all, yea, or to extend or rack lawful vows to unlawful actions; then it is to break the first, much more to reduce the second to just bounds, whereto God bindes every man, not onely in relation to others, but to himself too, as Gods creature, and so subject to him.

¶. If a father or mother vow not to give in marriage son or daughter, or not till such an inconvenient age; or not to give them any portion, or not such as is proportionable; if they vow them to a single life, or to poverty, or to banishment, or to base employments, or to give them no decent support; These vows are sinful, injurious, in superiors, they may not be kept, they ought not to be made.

¶. So if masters vow to the injury of their servants; if Kings vow to the injury of their subjects lay or Clergy, as to subject them to a foreign power, to put them out of their protection, to take such taxes from them, or strip them of their estates, callings or just liberties, such vows must not be kept. Yea, a man hath not so far an absolute dominion over himself (as *Gowarras* and others observe) as to vow to his own prejudice in things not permitted by God.

to his free dispose in a religious way, and rational and proportional, for which he is still accountable to God and others, in the case of his liberty, estate, health, honor & life.

§. A man may not absolutely vow he will never marry, or that he will spend or give away all his estate, single or married; or that he will never drink wine, or take physick, and the like rash and irrational resolutions, which no way advance the glory of God, and may in many cases be necessary for him and his, for their better service of God and man, as well as of himself.

§. A King, though never so supreme and free, yet may not vow and covenant to the diminution of his own just sovereignty, and that authority or power which is his by law; and necessary for his high calling, to protect the Church and State, himself and his good subjects. He may not covenant to diminish or destroy any honest subjects in any of their just rights; much less to extirpate or expel out of his Dominions any rank, order and degree of men, that are useful, and in some sense necessary for the being and well-being of his people. As to extirpate all scholars or Justices (as our late Illiterate Levellers and Fanaticks designed, after the old rate of Cade and Tyler;) nay, neither Prince or any party of the people may vow to extirpate the meanest calling, which serves the body Politicks; any more then men may vow to cut off their feet or toes.

§. How much less may any Christian Prince or people, vow and covenant to extirpate so primitive, venerable, apostolick, catholick, useful and excellent an order, authority and polity in the Church, as that of Episcopacy; or to take away from godly Bishōps their lawful enjoyments; of which they have as just a possession and right, as the King hath to his Crown, or any man to his house and lands.

§. Such.

The high unlawfulness of  
Covenanting  
against the  
lawful rights  
of Bishōps and  
Episcopacy.

g. Such vows and covenants, so much to the scandal of the Christian Religion, to the reprobation of the Reformation, to the gratifying of dangerous factions, to the disgrace of this and all former Churches, to the dispraise of Jesus Christ, of his Apostles and their chief successors, the Bishops in all ages and places, besides so injurious to many worthy men, yea, to the whole Church and Nation of England. either ought not to be taken by Christian King or people; or if by force, fraud or fear, and facility, they are so taken, or rather imposed and mistaken, yet they must never be kept in any such sense; but either repented of and dissolved, or else the words of them must be resolved and reduced to such a sense and interpretation as is just and lawful, id quod erit demonstrandum.

g. Which was the thing Dr. Gauden had to prove (as Christ did the Resurrection) not out of the letter only, but the analogy and equity of that Scripture; from the force of which Mr. Grafton doth not, cannot extricate himself, by his more sober endeavours, much less this *patriot Libeller*, who doth not wash himself that he may be clean, in the waters of the *sacruary*, but, as the Poet says, (*Perditus aprum fontibus immisce liquidit-*) of the Swine, he studieth to be-mud and soil the Scriptures clarity, that his fidity and fallacy may not appear; that by the cloud and mist of such superstition cast on the Covenant, he may conceal his sacrilege, and keep his evil parchise. For he hopes if the Covenant receive such rigor and vigor from Scripture, that notwithstanding the Kings declared dissent, as foreseeing the design of some by the Covenant to overthrow Episcopacy and und the Bishops and Clergy of England, yet his subjects so covenanting, are bound indispensably by their once taking it, to extirpate all authoritative Bishops,

and lawful, as well as *larded Episcopacy*; then (*salvo res est*) the Town is his own, the lands of the Bishop of Wells and others, which he hath purchased (*per viam concomitantia & reductionis*) will be made good to him by the letter of the sacred Covenant; though against all law, justice, reason, Scripture and Religion: Such a *noise of war* are Hereticks, Hypocrites, Apostates, Schismaticks & Sacrilegists prone to make of the *holy scriptures*, for their own credit and advantage as they fancy; but indeed to *their* destruction and damnation: No lawful Covenant can be a cloak for such knavery, nor will the Scripture be any protection for what is contrary to law and justice.

*Mr. Graftons  
answer to Dr.  
Gauden & eight  
ed.*

§. Here I must by way of Concomitancy, take in Mr. Graftons concurrent replies, who findeth himself verily much *freighted*, and is forced to bring not potent *solutions*, but pitiful evasions, which he calls his *Wool-sacks*. So far his wits are gone a *wool-gathering*, at the very first battery which Dr. Gauden makes against the Covenant, as to the invalidity of its *authority*; as so imposed, and as to the nullity of its matter, if not reconciled to what is lawful, just and honest in the great case of Episcopacy; or the rights of Bishops and other dignified Clergymen, according to law.

§. Here poor Mr. Z. Grafton, as a drowning man, catcheth at small twigs, yea, weeds, which sink him, being of no deep reach, nor any skill in swiming.

I. He very gently observes a *Legislative power* to be at least *co-ordinate in the two Houses*: What, and can they legally exercise *this power*, without, yea against the Kings consent, being out of his non age, and not out of his wits? or are they *Legislative* in fact, where there is *no law made*? (as none was for the Covenant:) Was their

their Legislation here (*in actu secund*) in exercise or act ? If not, to what end is that mentioned which *hath no operation*? As to commend a Writer for a Book he never writ, or an Architect for an House was never built. At best the two Houses alone, no, nor the King alone, or with them, have any Legislative power to decree or execute what is unrighteous against God or man.

2 His second nothing observed *as his safety* is, that *a thing may bind in conscience, which doth not in law, or in the judicature of man*: True, but *nothing* can bind in conscience which is against the *Laws of man*, in cases of equity, justice and common right, and so the *Covenant* cannot either *materially* or *formally*, as to its *authority* or *spontaneity* bind against Bishops and Episcopacy, as their just rights were settled, and still are by laws in force, against which no illegal *Oath or Covenant* can or ought to bind *Subjects or Princes*, who have no freedom to be unjust, sacrilegious, or to sin, much less to vow and *covenant* they will do so, and thereupon sin against all *Law, Reason, Justice and conscience*.

3. For Mr. Graftons bold and odious, no less then *fallacious* urging by a *Presbyterian pertness*, the present Kings taking the *Covenant in Scotland*, in such terms and forms as were then prescribed and imposed upon him, in his *maturity of years*, in the distress of his affairs, in the prevalency of that *covenanting power and party*: Truly it had better become Mr. Graftons modesty and *good manners*, to have been *silent in this sad instance*, I beleive he thinks his *Majesty* not much delighted to hear of it in some mens sense, as never much blessed after it, nor ever like to be in such a *Presbyterian way* as is destructive of Episcopacy, and the rights of Bishops, Church and Clergy of England, who have no cause to glory

Mr. Graftons  
cruel urging  
the Kings ex-  
ample,

glory of what was done in Scotland.

3. Besides the King's taking it cannot make any thing in it lawful, that is by rules of Religion and civil justice, unlawful, and what his Majesty did in Scotland, must not extend to England either King or People; against the immunities, and just interests of which, the King as just and Christian could not bind himself in Scotland; nor the Scots impose any such obligation, by any *Vow* or *Covenant* upon his Majesty. Nor will Mr. Grafton's smooth title of his *most sacred Majesty*, at all, either clothe or heal, or supple the rough usage offered by some to his Majesty; or the wounds which must be made by the *Covenant* upon his and any man's conscience, in case it be not consistent with justice and honesty; Reduce the *Covenant* to that sense which Dr. Gardiner contends for as just and religious, neither King nor Bishops, neither the honest Scot nor the honest English, neither Dr. Gardiner nor Mr. Grafton will have cause to scruple or complain of the *Covenant*; if otherwise, the King's taking it cannot make it lawful, and so it is as imprudently as impertinently urged by Mr. Grafton.

4. His next defence against Dr. Gardiner's battery, is not with a *Woolsack*, but with a brown-paper or cobweb, pleading (*sicri non debuit, fallum valet*) It ought not to be done, but once done is good; which may not be pleaded in *moral cases*, which being materially and formally too, unlawful or unjust, are to be reported of, and retracted, amends and restitution must be made, as well as *repentance* and *retraction* in such cases.

True, some things, in *state policy* and *civil necessity*, or *legal formalities*, as *Bastards*, though they should not have been begotten, yet they must not, if begotten and born, be murdered; because though the *inordinacy*

nacy of their original was evil, as the act of a creature; yet their being, and so their preservation is good, because agreeable to the will and command of the *holy Creator*, forbidding to destroy any *innocent reasonable creature*; but this is not to be pleaded in events and effects, that draw more evil in their sequel or maintaining, than that which was in their beginning, cause or occasion. Here we must with all speed break off iniquity, and its cords of vanity, *Breve sit quod turpiter audes*; Not add sin to sin, or pertinacity to that wickedness which calls for immediate repentance. Nor do I believe Mr. Grafton allows that *Baptism* which he instanceth in of women, to be valid, any more then their preaching in *Churches* or *Ordination*, if any *Bishop* or *Presbyter* should be so foolish as to ordain them.

5. The last and *worst repartie* of Mr. Grafton, which discovers his great weakness and exhausted spirits, is bringing in a *tumultuary rabble* that should pretend to be a *Parliament*, and impose a *covenant or vow on us*, against the laws and immunities of the Church and State, King and people, which we like gudgeons (*stulta facilitate*) swallow simply as their baits; Afterward we feel the *hook of fraud, faction, injustice and rebellion*; the poor man by a terrible (*anxiaria*) super-superstition, is afraid of being exposed to a *three years famine*, in case he with other honest men should dare to resume their *reason and liberty*; or keep themselves to those *rules and actions of justice*, which the laws of God and man prescribe, and from which these pitiful *Trepanners and Imposters* sought to seduce them, yea and oblige them to the contrary unaware.

Here Mr. Graftons *Oratory, Reason and civility* seem again to fail his *Zeal*, while he makes such a reflection on

Mr. Graftons  
feeble suppo-  
sal to give  
strength to his  
Reply.

## The binding of all Covenants and Covenanters

on his Honorable covenancing Masters, by comparing them to ~~Gallians~~ when they acted as Kings. Grant them as orderly and magnificent an honor as can be in a Parliament or Council, yet not their civil glory and authority, but their Reason and Religion is to be weighed, as obliging themselves and others. Can the man be afraid God will be angry for our not keeping unlawful vows ; and not much more for keeping them, yea and for taking them too ; yea and for keeping lawful vows unlawfully ; that is breaking them by ~~makyngh~~ them to a superstitious stretch; or in a Presbyterian Assembly, whatever number of men they be that are in such engagements.

It was all that Mr. Grafton did or could shew of wit and art in this defence, to withdraw presently, to make only such flourishes, and vanish ; for in earnest the service was too hot for him ; and this first *Cranage* flew so terribly about his ears, that he durst not stay within our gunshot, for fear his brains should be beaten out ; though he be a little mark or *Picobondus*, which the bolder Libeller feared not, who hath neither Brains nor Bowels, but only guts ; if he, as *Dives*, may fare deileiously, he careth not perhaps if the Bishops, like Lazarus starve on his dunghil ; he resolves to keep the Lands and Houses he purchased so sacrilegiously, though he be blind : *Dummodo vel circu te neat, &c.*

Only here I beg Mr. Graftons favour for coupling him with, or subjoyning him to the wretched Libeller ; not as to parallel their morals, civilities or intellectualls ; but finding them in the same trap, decoy or snare, I could not well part them till I had taken them out one be one.

s. But

¶. But Dr. Gaudens main design is to pursue the crafty Libeller, whose strong scent like a Fox, taints all he treads on, and he is firmly earthed or burrowed in the Badgers nest, in a Bishops house and estate; But Badgers skins are used for the service of the Tabernacle, foxes never.

¶. When this crafty Animal comes at the second Gulph, which Dr. Gauden hath placed between the Covenant and its either sanctity or legality, (in case it be urged against Law and Justice, to the ruine of Bishops and Episcopacy, established by Law and Catholick custom) is the tumultuating terrors of those times; the armed Legions in the midst of which the Covenant was contrived, conceived, and brought forth and imposed.

¶. Here the Libeller cryes out very cunningly, and oratoriously of notorious untruths, of impudence raised to a Meridian height, but answers nothing; pleads neither guilty nor not guilty, refuses to be tryed by King, City, Lords, or Commons, Bishops, Clergy, or any honest men; who were all witnesses, and complained of those rude, violent, seditious, intolerable tumults; onely the Libeller as a stranger in our Israel knows nothing of them; they made well for him, they drove away the Divines, the Bishops, they obtained Ordinances, they were Midwives to the Covenant, and after-courses, extirpating root and branch, they prepared for alienating the Church lands, and for D. Burges blessed purchase.

¶. In this mud the Libeller and Mr. Grafton too are afraid to stick; therefore they nimbly skip over it, because they know in truth, honour, and

Conscience, there lay the Original sin of our times; and the great occasion of our misery, out of this slough and mire of the tumults insuppressed. Dun cannot be drawn, though he were tyed to the tayls of whole troops of horse, which Dr. Burges once most valiantly led on to kill frogs, or to catch Kings. Hence those verses grew famous,

*Principium belli commota plebe tumultus,*

*Finis commota plebe tumultus erit.*

*As tumults first begun our wars,*

*So tumults shall conclude our jars.*

Hugh Peters, now hanged, drawn and quartered, (though he never purchased Bishops lands) was more ingenuous in the point of tumults, of which, when great complaint was made by Lords and others, at a noble Earls Table, in the year 41. when they were most rude and outragious, against King and Bishops, Lords and Commons, Earl of Strafford and others; Hugh boldly vindicated them in Dr. Gaudens hearing, for the Parliaments best friends, Quorum pars magna fuit, he was their great leader and exciter. He protested the chiefest of them, were godly young-men, apprentices, and fore-men of shops, or freemen, who every week fasted and prayed for a blessing on their endeavours, that the earth might thus help the woman.

¶. Thus he of their swarmings and insolency at Westminister and Whitehall: Dr. Gauden and thousands were witnesses; the Covenant he is sure, is not the more commendable, but more cautiously to be looked upon, for having been either swadled up, or seyled in such foul clouts; This makes it, by Mr. Graftons good leave, the more suspicious; for such seconds

seconds seldom intend good to honest men; Not that what is just and honestly done or decreed, is therefore null, because tumults, as flies, light on it, *to taint it*; but those are evil means, and pretend no good ends; the *Covenants* authority, due meaning and matter, are indeed more *considered* than the tumults, and *armes*; which yet did (to be sure) *sun-burn its beauty*, although they did not wholly *blast and burn it*.

¶. Alas what sorry *shift* men make, rather than they will see, and confess, and deplore a fault! yea and a great one too, destructive to the honour, freedom, and very *being* of *Kings* and *Parliaments*, for such those pristine *tumults* were, by which and for which God so justly afterward *punished* even the great *abettors*, and *movers* of them, as justly and severely as King *Zedekiah*, who *covenanted* in the Name of God, upon such considerations of safety, life, honour, and liberty, as the Conqueror had power to grant him; and he having power to accept upon swearing articles, his perjury was abominable to God and man, which is not the case of the *Covenanters* if unlawfully engaged, and by unlawful *endeavours* injurious to the *King* and the *Church*.

¶. The *valiant Libeller* finding his *coat of mace* to be no better than a purse-net, or a *beggars patcht coat*, very wisely voids the dint of Dr. *Gaudens* other forked *arrows*, not directly shot against the *Covenant*, as to any thing in it that is *loyal, religious, just, and legal*, but obliquely against the *vapouring presumption* of those who cry it up, beyond all *civil Oaths*, and *Sacramental vows or Covenants*;

yea beyond the Lords Prayer, Creed, and ten Commandments; for many Presbyterian Spirits cry *aloud* for the *Covenant*, who never use, or publickly own any of those badges and bounds of a Christian, moral, fiducial, or Evangelical *Covenant* to God, to Christ, to the church, to the King, and to one another.

Of the novelty and partiality of the Covenant.

¶. But honest Mr. Grafton in more sober zeal is more *valorous*, and answers against the objected novelty and partiality of this *Covenant*, that it is neither new nor partial, as to the point of Episcopacy: If he means as to the Law or the desire of the Church of England, and as an act of the Nation, by its King and Parliaments; the mistake is so gross, that all times and Histories since the 10. of R. Eliz. reign confute his Book, and either false or fallacious assertion.

If he mean not new, as to some meer factions and schismatical sense, desires, endeavours, petitions, motions, threats, clamors, and seditions, tis confess to be *vetustum malum*, an inveterate ulcer, (or old fistula) yet this answer is as impertinent, as if the Anabaptists, and Brownists, or Familists, should make the like plea, who have had their factors in England as long as Presbytery.

Mr. Graftons fancy of the Covenant as a Law.

§. So his adding, all too palpable a Sophistry, that though the *Covenant* be new, yet by a legislative authority tis made valid, and antiquates all precedent Laws, which he must confess did establish the Hierarchy; this is to play at *bo-peep*, not to dispute; for it is to beg and suppose that, which must never be granted, while his nose stands between his eyes, or his eyes are open; namely, That the 2. Houses in such

such a temper as they were, when first covenanted, viz. (apart in this from the King neither in minority nor lunacy, but driven away by tumults as many of their own members) that these (with the Assembly to boot) were the supreme legislative power, and did by their personal covenanting engage all the nation and posterity, as much as Adam did all mankind in original sin.

§. I must here desire Mr. Grafton to bate me an ace, nor is the repeated stroke at the Royal agent, by which he again lashes the King (as the Monks of Canterbury did K. Henry 3. after the death of Becket) this is not any grain of allowance added to the English Covenanters; for it was done in Scotland, post paucum & saluum, when the Covenant in England was antiquated; and how it was done in Scotland, God knows, and some upon the place, as well as his Majesty can best tell; To be sure, we in England are not bound by it, nor to take any notice of it, until King and Parliament put the case to Mr. Grafton and his Brethren of some new Assembly to resolve it.

§. What the Libeller after pretends, with intolerable impudence to take away this aspersion of Novelty from the Covenant, swelling big with Scripture patterns, with great shew of Histories old and new besides that of the holy league in France and the Scotch covenant of old, those leagues in Germany (I suppose he means the Fæderus Smalcaldicæ) and that of the Geneses in Flanders, with that of the Bohemians of later dayes, and so the Cantons and Albigenses, in their confederations: he might have added all federations, leagues, and compacts between Argi p. 28. 27. Of the No-  
veltychaired on the Cova-  
enant.

between Princes and States, so as to bring in the Turk, or *Grand Signior* for a *Covenanter*; This is the *Libellers* last sweet bit, to keep the Readers mouth in taste with the relish of this new *Covenant*, as if it were as old as the *Gibeonites* bottles, or *Methusalems* beard; when God and all the wise world knows, this gourd is of ancient, or commendable note in any place of the Christian world. And in *England* but of *yesternight*, and soon blasted and withered, never flourishing but while it was watered with *civil blood*, and driven on to assert the *interests* of the *Scotch*, or *English Presbyterians*; Here the wily *Antiquary* and *Historiographer* of the *Covenant* did well, instead of instances, parallel and pat to his case, to make a long &c. like the *Dragons tayl*, and so to have the gaping Reader in a wood, where he can see no such trees of life.

*Mr. Graftons  
defense of  
the horrid  
consequen-  
ces following  
the Covenant*

§. Mr. *Grafton* goes as boldly to look on the next *Gorgon*, or *Medusa's* head, which Dr. *Gauden* sets forth to shew the *horror* of those times, which began, continued, and ended the *Covenant*, as *Presbyterian* and *Scotized* with infinite prejudice to Church and State, King and People; It was indeed so far like that from *Mount Sina*, with fire & smoke, earthquake and burning, and loud noise of trumpets, attended with infinite mischief, fury, misery, confusion on King and Parliament, Priest and People; How far the *covenanting* Planet, or Spirit, had influence on these, I will not dispute; This is sure, we were very happy, to an envy and admiration, before it rose and appeared in the *English Horizon*: our Religion and Laws were sufficient to make us happy

happy and holy; The covenant never added one dram to either, or yet to relieve our lamps, but rather to exasperate our publick differences, and inflame our miseries; nor doth Dr. Gauden believe it ever will, in some mens Anti-episcopal sense, since it can never have any vertue equal to, much less beyond, or more benign than our former *Laws* of God and man, our *Covenants* and *Oaths* both civil and sacred. I pray God we keep within these bounds, we shall need no charm or spell of such new found *Covenants*, or Engagements, or Abjurations, to keep out mischief and miser.; I am sure, without a Spirit of *prophesie*, or *infallibility*, that the urging of this *Covenant* to new and *exotick* senser, contrary to our former *Laws*, and good constitution, in *Church* and *Kingdom*, against *Bishops* and regular *Episcopacy*, will ever keep our wounds (now well closed) open, raw, and festered; but I hope the goodness of God and the wisdom of the King and Parliament, will be better to us than many of the first *Covenanters* intended, who certainly aimed wholly to swallow up the authority and revenues of *Bishops*, and all *Cathedrals*; The first as the feathers, or the skin, was to be shared among the poor preaching *Presbyters*, the other as the fat carcase among the rich ruling *Elders* the better to set off their weary office, and Ecclesiastical Majesty, which must needs set up blew aprons to govern the Church, instead of *Lawn-sleeves*.

¶. In the next reflection of Dr. Gaudens upon of the after the *Covenant*, Mr. Grafton wishes he had been at bifflings of the Doctors elbow, when he mentioned the after the *Cove- bifflings of the Covenant*, in the *Cromwellian* and by M Grafton. nant, excused

*Independent reign, or indeed in the Inter-regnum of all Law, Religion, and publick honesty or Justice:* He allayes the *odium*, by saying *Bradshaw* did not object *non-covenanting* to the King; That the houses were graciously content to accept his *Majesties* concessions and submissions without his *covenanting*. Truly they were very mannerly, to give the King a little breath after so long baiting him; that *Covenanters* were pulled out of the house by the Ears; that the lusts of some *Souldiers* first committed the *rape* upon this modest *Virgin*, and *unspotted Covenant*.

§. Yet under Mr. *Graftons* favour, the vote of *non-Addressers* against the King, were passed by *Covenanters* as yet *unrouted* by any *military rudenesse*; This was pretty nigh the *prison*, and *block*, and far from preservation of the person and dignity of his Majesty. The *Covenant* was by Sir *Henry Vane* and others, interpreted both in *Print* and *Practice*, with large *dispensations of Loyalty*, in-case the King did not preserve what any prevalent *faction* called *true Religion*, though far wide or short of that which was *established in England*, whose fence at least the *Covenant* pulled up, as to *Church Government*, in some mens designs and sense, yes and *de facto* too; And truly as Mr. *Grafton* confesseth, the *Covenant* suffered, by force and policy; so Dr. *Gauden* sayes it began and *prevailed* by them; He *Queries* by what Argument of Reason and Religion it was ever *blasted*; Let him read the *Oxford Queries*, & others; I believe they will stick in his teeth, or break them before he chew and swallow them: for he hath but *weak jaws*, though he may have good *appetite* and

and digestion; Dr. Gauden queres also by what Arguments of right reason and Religion, by what Law of God or Man, by what commendable precedent, or to what good ends and uses was the Covenant founded or improved, what was King or Parliament, Church and State, or any honest man benefitted by it?

¶. Tis true, some Presbyterian Covenanter having run themselves out of breath, and being now hunted to a bay by the insolent Army, by eager Independents, and Fanatick factions, fled for Sanctuary to the Covenant, and to the King for a Treaty, that they might not be taken in the traps and pinfolds of perjurious engagements and abjurations; So the Scots more adventurously than valiantly or successfully, with Mr. Love and some other puny projectors in England, sought to buoy up the baffled and sinking Interests of the Covenant in a Presbyterian sense; especially when they fancied the Kings necessities would invite him to embarque in that bottom, or to sink for fear; imagining all the old Ark of Episcopacy was shipwrecked past recovery.

¶. If his present Majesty do indeed owe so much of his restauration to the Covenanter, in the Presbyterian sense and strain; Tis well they have had a mind and an occasion to make some reparation for the former detriment they gave him; For this combination and interest against Episcopacy, without doubt, first damnified and destroyed the former King, of which I have greater grounds than it is fit to tell all the world: I pray God the sober Covenanter persevere in their now Loyal moderation, who pretend readinesse to comply with regular

*Episcopacy;* But it will be the Kings and Parliaments wisdom, not to trust too much to any mens good natures; I doubt some will be prone to abate much of their *Loyalty*, if the King really set up ancient and legal *Episcopacy*, according to the best constitution of our Lawes, and the pattern of the best Churches of old, to which the Church of England was nearest conformed of any reformed.

§. Nor is Dr. Gauden so illogical, or Atheological, as to infer a nulling of all things in the Covenant by the *Apestacy* or perversnelle of some men who took it, nor yet by the rigour of others, who now urge it, (*in temporibus mollioribus & melioribus*) to such a rude and unjust *Anti-Episcopal* sense, from which Dr. Gauden seeks to restrain it; yea Reason, Law, and all Conscience do restrain it from such a sense, or else they null and vacate it, so far as it is *novel, factious, unmallnable, and irreconcileable to the just interest of Church and State, of King and Bishops,* to the custome and constitution of this and all other ancient Churches, who never used nor dreamed of *Presbyters*, as any headlesie government of *Christ's church*, apart from, and *insubordinate to*, much lesse opposed against the *Apostolick successional honour, and ordinary eminency of Episcopal authority*; To which if Mr. Grafton and other honest men will cheerfully submit, according to *Laws Ecclesiastical and civil*, the dispute about the *Covenant* is at an end; we shall not need to contend any more, but onely to exceed one another in *Piety, Love, and Loyalty*, in *which is the spirit of the covenant*, which strife will better become us all as *Men, and Christians, and Ministers.*

After

After this bickering of the fallacious *Libeller* Libel page  
 (in order to make good his fourth Proposition, That <sup>12.</sup>  
 Dr. Gaudens main design is wholly to vilifie, make <sup>Grafton p. 17</sup>  
 odious, and destroy the Covenant) He seeks to recon- <sup>Of reconcili-</sup>  
 cile the Covenant, with the former Oaths taken by <sup>Covenant 10</sup>  
 the King, or the clergy, or other of the Kings Sub- <sup>former legal</sup>  
 jets, with which he confesseth the Covenant, as a <sup>authority.</sup>  
 late invention and preter-legall imposition, ought  
 not in Conscience to enterfere, which many were  
 very jealous of; especially when they heard it  
 urged by some to *an extirpation* of the ancient ho-  
 nour, just authority, and legal right, due by our  
 Law to *Bishops* and *Episcopacy*.

§. To which (beyond all peradventure) the late  
 pious King was bound by his *solemn Oath at his coronation*; with which no Papal, popular, or Presbyterian  
 power can dispense; especially since it was not a  
 temporary Oath, as occasion and time did invite; but  
 it was founded on moral, and those eternal principles  
 of justice, which every King is by Law and  
 Conscience bound to do, as to every Subject, so  
 specially to the worthy Clergy, because in doing  
 them justice, he doth it to his own soul, and to the  
 souls of all his Subjects, yea to the whole Church;  
 yea to Christ himself, and to God, who is con-  
 cerned as in his anointed, so in his Prophets, that  
 no harm or injury be done to them.

§. Nor is his present Majesty (as Mr. Grafton seems  
 to reply) any way absolved from these tyes of  
 conscience, to the loyal Clergy, the reverend Bishops,  
 and others in England, by any forced or paslye  
 taking of the Covenant in Scotland, For as no after.  
 Oath can vacate the just bond of a former, yet in  
 force;

force; So nor can any Oath, Vow, or Covenant, be lawfully taken or kept, that shall either pretend to absolve a Prince, or any man from the moral obligations of justice and duty to God, or Man; or which shall oblige him to do any thing contrary to what is morally good, or legally just and due: If the Covenant be thus interpreted, and executed in an injurious and sacrilegious sense, (as some would have it) to strip and spoil any one Bishop, or other honest man of his estate, liberty, or honour, no way forfeited by him, it will become a band of iniquity, a snare to sin, and a burden for oppression; And must needs be so far unlawful, by God and mans Laws, utterly null and void as to any obligation upon the soul of any King or Subject.

§. But the Libeller very briskly demands, supposing the Covenant to be against all Episcopacy, what is that to our Oaths of Allegiance and Supremacy? Can no man be true to Kings, but he that is for Bishops? and those that most eagerly destroyed Bishops, made no bones to kill the King, and expel his Posterity; Tis true indeed, those that durst buy Bishops Lands, did never stick at Kings; and yet we see many Covenanters were at last zealous for the King! &c. So Mr. Grafton, in a calmer way, sayes, non constat; it appears not how there should be any contradiction found between the Covenant (as against Episcopal Interests) and the Oaths of Allegiance and Supremacy.

*Answ.* To both these Dr. Gauden replies, That if the Covenant be urged by a Presbyterian rigor, against the lawful Authority, just rights and pristine honor of Bishops and Episcopacy (against which in-

injurious and perfidious sense Doctor Gauden contends) it is not onely to be suspected, but so far flatly condemned, as *unlawful*; and diametrallly thwarting former *lawful Oaths* of King and Subjectes; besides the rules of *moral justice & common honesty*.

1. The Oath of *Allegiance* binds us to pay to the King all that duty, which by the *Law we owe to him*, both in *active* and *passive obedience*; which no *Covenanter* can duly perform, if by that *Covenant* he fancy himself bound against that part of the rule of *his* obedience; *namely*, the *Laws* which concern those *Governours*, and that *government of the Church*, which is, ar.d ought in all Conscience and honour (for the main) to be established in the way of *Episcopacy*; The rigid *Anti-episcopal* Covenanter seemed readier to destroy all *Bisho<sup>p</sup>s* and *Episcopacy*, yea and all Kings with Monarchy, rather than obey *Bishops*, and in them the King, according to Law; §. Which is evidently proved by the *rigorous* and *riotous practices* of those hot-headed *Covenanters*, who made it their work to *plunder* and *imprison Bisho<sup>p</sup>s*. to *rent* and *destroy* them all, to excommunicate them from all office in the *Church* as *Bishops*, to cut off all succession, to tear from them their estates, houses and lands, belonging to their persons and dignity; In fine, to use, or rather abuse *grate*, learned, godly, aged and most worthy men, so as was not fit in a land of Righteousnesse to have used the *meanest cobler*; and all this commanded or done by such as had taken the *Oath of Allegiance* to the King, to serve him faithfully and his Ministers in *Church* and *State*, according to *Law*; He accordingly commands them to let *Bisho<sup>p</sup>s* and the *Laws* for them continue

continue as of right they ought; They labour might and main to overthrow both, in compliance to the *Covenant*, bat in real contradiction to their *Oath of Allegiance*, bringing in, setting up, and obeying an Ecclesiastical and civil power, above you and against the King, and his Laws yet in force.

§. And for the *Oath of Supremacy*, which binds the Subject to the agnition of, and subjection to that chief authority, which the King by Law hath in Ecclesiastical, as well as civil affairs, so far as concerneth that *externum dominium*, policy, power, or Empire, which requires, enables, and protects every one in doing their place and duty, in things Spiritual or Ecclesiastical, as well as secular and civil; How can the *Covenant* conform to this Oath, if it be urged in such a sense against Episcopacy, and Bishops doing their duty, according to Law, that they shall not have any office, power, or estate left them as Bishops; no nor the King either liberty or power to protect them, and their either rights or authority in the Church; Such sense and practices doubtlesse are diametrically opposite to the *Oath of Supremacy*, and set up a superiour power above the King's, in things Ecclesiastical, not that of one in the Pope's of Rome, but that of the many Populeſ men, of popular (Presbyterian or Independent) principles, who resolved either to rule or ruine both King and People, Bishops and Presbyters, Church and Kingdom; I shall not need further to instance in the *Oath of canonical obedience*, by which Ministers were bound *in licetis & honestis* to obey their Bishops actively, and in other things to suffer without sedition or faction against their office and authority.

Either

§. Either (then) reduce the Covenant to such a sense as is subordinate to these oaths and duties in them enjoyned, to Bishops, to the rule, and to God, which will end the controversie; or else confess these *supersetations* of any novel leagues, vowes, and covenants, repugnant to former lawful oaths, must so far as such, be necessarily null and void in law and conscience, without any charge of manifest blasphemie, which the ridiculous Libeller vaunts, but proves not at all.

§ Declare then (O you moderate Presbyterians) and you sober Coveneters, your loyal quiescence under Episcopacy, in its just authority, of which the Laws are the most impartial Judges; let the Bishops and other Church-men have their rights of estate and honour restored, as is by Laws of God and man due; Dr. Gauden will no more molest you, or your Covenant; He shall be glad to see that fulfilled which the lewd Libeller is forced, page 7. to confess, That the Covenant is so far from any sense or intention to extirpate any Episcopacy that is truly Apostolick and They are Primitive, agreeable to sound doctrine, and the power of forced to godlinesse, that it plainly includes, rather a binding of bring the Covenant to all Covenanter to endeavour by all lawfull wayes to Episcopacy. procure it, which seems also the sense of Mr. Grafton in his sober mode.)

§. O aurea & bracteata sententia, O well spoken, but most unworthy the mouth or pen of such a putid Libeller, such an unauthoritative *Anonymus!* It is as a jewel in a swines snout; Mr. Grafton I believe, may mean honestly, but the Libeller is a droll, and will equivocate, by his if there be any such Episcopacy &c. He will never esteem any Episcopacy primitive, which

which is not pure, and persecuted; For the *Anatomist* is such a sworn friend, servant and slave to the sacrilegious Dr. Burges, that he will never consent, that there shall ever be such an *Episcopacy* procured by his covenanting help, which will deprive Dr. Bruges of his pleasant Bishops Land and Houses.

The English  
Episcopacy  
the same  
with the  
Ancientz

§ Nor dare this false and impudent *Libeller*, shew his face, and deny, but we had in the *Church of England* (saving the bonds and distresses of primitive Bishops, which of late years have also been ours) such *Bishops* as every way equalled those of the first 300. years, and those of the next 300. most flourishing time of the Church; yea, and the *Episcopacy* settled in the Church of England, was for the *main* of the ends, offices, uses, power and authority, such as all antiquity describes to us: This *Anatomist* like a *varlet*, is concerned to defame all our *Bishops*, and all our loyal *Episcopal Government*, because they might possibly have some decent *Customs*, civil *Priviledges*, and outward *Ornaments* different from those Primitive Bishops; but they had the same *substance*: Their nature, gifts, grace, authority, office, use and ends the same, though in some outward circumstances they might vary.

§ Which truth, if this scurrilous Libeller can be ignorant of, as he pretends by his *if*, let him ask his Dr. Burges, an *Episcopal Divine* of old, ordained, possibly confirmed by *Bishops* more than once (I suppose) sworn to Bishops as *owning* and *submitting* to their lawful power; which so grave and learned a Doctor would not have done

fure

sure, meerly to gain a brace of good livings, if hee had not in his conscience, as well as in his writings heretofore justified that ancient Episcopacy which was Establish'd by laws in England; Sure the man though a Sacrilegist, is not (yet) such a through-pac'd Apostate as to have renounced his Episcopal Ordination, and in stead of Bishops Palms to have fallen under Presbyterian fists; nor could this Dr. Burges (an oracle <sup>Annot. Page</sup> sure to this Libeller) be so blind a buzzard as to see in all England no other quiet sober and prudent Bishop but Dr. Juxon of London; <sup>10.</sup> did none preach, write, live, do the duty of a Bishop but only He? Tis well if that blessed Prelate, (whom the Libeller dare own with respect) continue still in his and Dr. Burges favour, now he is Arch-Bishop of Canterbury; But possibly his Lordship may do Dr. Burges as good turns (in some other way equivalent to compurgation) as he did when he was Bishop of London; The truth is, that venerable Prelate was ever thought of a mild gentle temper, and possibly had not a whip smart enough for the back of some petulant and wanton Asses who are prone now unseasonably to fawn upon him, rather to his reproach than his honour.

¶. Besides all this, which is justly reflected upon the Covenant, as (in some mens fence inconsistent with the Oath, of Allegiance and Supremacy, by which Subjects are bound to obey as well, as own the Kings lawfull Authority in Church and State) there wanted not, as I formerly touched, even those who found out limitations, yea and pleaded dispensations by the antiquity of the Covenant, for their sworn Allegiance to preserve the King; for they pinched up their duty to this point, not in their own, but

in his Majesties preservation of true Religion, of which if they and their faction judged the King to fayle, in what sence so ever they took true Religion, *Adum est de fidelitate*, they had power to give by the *Covenant* a bill of divorce to their *Allegiance*; yea that the King persisted to preserve Bishops and their both Office and estates in England, they would exclaim, he did not preserve true Religion, which was only to be kept in the new eask of *Presbytery* and *Independency*; The old vessel of *Episcopacy* they pretended was so weak and decayed, that there was no mending it; indeed they had a mind to fill their *Terces* and *Runlets*, out of that *Tun*, and to draw out all the sweet of authority, riches and honour, which they knew had for many ages (as the wine in the tun of *Heidelberg*) been preserved, without being ever quite exhausted; But the misery was, not onely these *new vessels brake*, as unable to hold the Spirits of the *old wine*, but the good wine it self of church Government was at length so spilt and wasted, as to its pristine virtue and spirit, that it came to nothing, nor can ever recover its vigor, till refunded into its pristine consistence of *Episcopal authority* and *eminency*, assisted by the presence and counsel of grave and select *Presbyters*.

¶. For the *Oath of canonical obedience*, it was not the invention or injunction of Bishops, as is pretended, but of the *supreme authority in this Nation*, and binding no further then things lawfull by Gods and mans Law. Its force must needs continue upon the takers as *obligatory* to such obedience and submission to Bishops; nor can ye after *Covenant* either dissolve that oath or absolve the sworn

Of the oath  
of Canonical  
obedience.

sworn *Clergy* from the duties of it, to be performed in due time and place as required of them ; The Libeller indeed gapes as wide, and strains as sore to cast up this Oath and clear himself wholly of it, as the *Whale* did when he eased its *maw* of *Jonah* ; but in vain ; for instead of reasoning against the oath ( which could not but be Lawfull, since limited to *licita et honesta*, and by lawfull authority imposed, he falls a rayling like an *insolent fellow*, not only against our *Bishops*, the worst of which was much his better , but of all our late episcopacy which he labours most passionately to be rid of, because indeed to that legal and *Evangelical Episcopacy* belonged of right the *Lands* and *Houses* which his Dr. *Burges* hath so good a share in.

§. Thus having only *spit at*, but not disputed any thing against that oath, with which its probable he was more then *once sworn* ; He very politickly, as a drunkard doth his snuffs, casts away that oath, with a farewell such an oath ; This is the complement of a soul not much concerned in any oath, which he hath once lawfully taken, as that all were to be slighted but this *Covenant* ; But oaths once lawfully taken, are not so easily shaken of; They stick faster upon conscience, than the shackels on prisoners leggs, or deserved brands on the hands and foreheads of *perjurious Apostates* and *fellowious sacrilegists*.

¶. To the last Sceptical question which in this paraeraph the Libeller makes ( with hopes to encourage the legislative power, to change Government by Bishops) which will be much to the advantage of his Friend Dr. *Burges* who hath sought

Of Power in  
Parliaments  
of England,  
to abolish  
Episcopacy.

to change the property of Bishops estates; Dr. Gaudens answer is, first he should have done plainly and honestly to have stayd his *Sacrilegious purchase* till the *Legislative Power* had indeed changed the *Government* by *Episcopacy*, which is not yet done; and so what is done without it, is not lawfull.

2. What the power of Parliaments, the King, Lords, & Commons, is, Dr. Gauden will not dispute; But this he peremptorily determines, that they have no prudent morall religious and lawfull power to change an *Ancient universal and excellent Government* by Bishops, to any that is as new and Schismatical, so far worse and unsuitable to *England* every way. *Christian Kings* and their *Parliaments* are obliged to the *Laws of God*, and *Rules of Christian piety* and *polity* too; of which the whole Church in its *Primitive example* and constant custome is the best interpreter; as no *legislative power* is empowered by Gods *Laws* to bring in *Heresie* and *errour*, & *superstition*; so nor *Schism*, *faction* or *confusion* by causelessly *ruining*, or taking from the *essentials of sound doctrine* and *Christian communion*, ever owned and maintained in the *Church of Christ*; Nor is this censure any condemning of the *Churches of Christ*, which have layd as he pretends, *Episcopacy aside*; For they are few, if any of good esteem, that have done so, by choise, but only pleading the excuse of *necessity*, where either popular prejudices, or Princes covetousnes and *aversenesse* will not permit the *Churches* under them to have such *Bishops* and *Episcopacy* as they do approve, desire and prefer before any other *Government*, if they could obtain it.

¶ Which

§. Which judgement and vote of the best reformed Churches wanting Bishops, frees them from the guilt of Schism, or factions and voluntary separation from the Catholick custome, or Episcopal Communion, which they venerate and preserve toward those Reformed Churches, which as England and many others, preserve the pristine government of Episcopacy, which the power of Parliaments in England may reform; but (I humbly conceive) they cannot *de jure*, of right, with honour, prudence, and conscience, ruine, or extirpate, since no Religion or Reason can ever make it either necessary or convenient so to do; Nor can the Covenant (which hath no legislative authority on it) pretend a power so to do; nor ought its meaning and intent to be so urged, contrary to the duty of Subjects to their Kings, and of Presbyters to their Bishops, and of people to both; which was that Dr. Gauden had proved at first, in order to reconcile the Covenant with Episcopacy.

§. And this may suffice for a reply to both these <sup>of Episcopacy</sup> Inquisitions, as to the weak and Plebeian re-partys, <sup>as pertin-  
tive and Catholick.</sup> they make against Dr. Gaudens seventh jealousy, that if the Covenant sounds wholly Anti-episcopal, it will favour strongly as Schismatical, that is, needless separation from Catholick custome and Communion.

§. The jealousies of Romes challenging the name of Catholick, are popular and impertinent; For that Church may have, and truly hath, some things so Catholick and Christian in it, as will make those both unchristian and Antichristian, who upon no other ground reject them; It is no Magistery but sober

*sober Truth* becomes a Minister of Christ, to assert the universal Tradition, both of judgement and practice, ever eminent in the Church of Christ, as to the use and authority of Episcopal government, as well as of Infant-Baptism, the Lords day, and the Scripture canon; Nor is the Notion of Episcopal authority obscure, what it means, as Mr. Grafton pretends; All Histories of the Church clear it, nor was either Dr. Reynolds, Bishop Usher, Mr. Calvin, Bishop Jewel, Zanchy, Diodate or Blundel against it, as to ordination, confirmation, and jurisdiction, as managed principally by Bishops, even from the Apostles daies, without any instance of any settled Church without them; not as Masters and Lords, but as Pastors, Brethren, and Fathers, over the several degrees of Presbyters and People; till the louibelling Libeller doth prove to the contrary, he must be esteemed by Dr. Gauden, magnus Apollyon, a meer Abaddon, a cruel Schismatick, seeking to destroy an excellent part of the Churches policy, honour, order, and government, which Episcopacy and Bishops ever were, not in an equivocal and levelling sense, to confound Bishops and Presbyters by a silly Logomachy, or cavil of names, but by a real, and rational difference of place, honour, office, authority, and use in the Church of Christ, which no learned man can doubt of, nor ingenuous man deny.

Of restraining  
the Covenant to a  
sense moral  
and lawful.

¶. The eighth difficulty which Dr. Gauden urged as to some mens dangerous restriction of the Covenant, seems to press heavy on both the Anatomist and the Analeptist; neither of them can deny what is affirmed by Dr. Gauden, that nothing can bind in such Covenants, but that which is materially law-  
ful

ful in them; this binds by the private personal and spontaneous susception, although there be not any publick lawful authority imposing, which the *Covenant* wants, and so it hath no publick and national or successional obligation, which just decerning of what is moral and judicial, *in foro externo* and *interno*, valid and obligatory, if the *Libeller* had had the wit to distinguisht, and the honesty to own, he would not have cryed out of *juggling*, an Art in which he is well skilled; If any man have a mind to take the *Covenant* even now, he may do it upon his private satisfaction, as to the matter and sense of it; but sure there is no *Magistrate* in *England*, who by any Law can require it of him, as a publick imposition; If the *Libeller* be yet blind, sure his nose hangs in his light.

§. Little Mr. *Grafton* here after some shuffling and confusion (as is his custome in arguing) definitively resolves (as if he had been in the bosom of those that first composed the *Covenant*) that it expressly binds against the very form and Fabrick of the late <sup>Mr. Graftons</sup> <sup>rigit against</sup> <sup>the whole</sup> <sup>Hierarchy of</sup> <sup>the Church</sup> <sup>of Eng'nd,</sup> *Hierarchy*, by Laws established in *England*, and not against its abuses, excesses, or defects onely; as if the integral constitution of the Church, as *Episcopal*, were to be quite pulled down, and a new form established, of his and other good mens modelling; This is to speak out, true-blew high *Presbyterian* language, without any *lisp* or *sibboleth*.

§. But good Mr. *Grafton*, if abuses, excesses, and defects of our *Episcopal* former constitution or execution be reformed, what can remain but the *good*, which you say, is fit to be used? Can any man with judgement and Conscience *covenant* against the *good*,

good, and carry on his endeavours against it, which he *must do*, who will go beyond the *abuses* and *luxuriances* (as some more moderate *confine* their sense of the *Covenant*, in their answer to the Kings late *Declaration*) but who shall judge of what is good and fit to be retained and used? sure Mr. *Grafton* and his fraternity intend to be the censors. What if the *Supream* power do judge the *Fabrick of Episcopacy* for the main to be very good, (and sure they did so, when they so long retained and established it by many laws) How dare any conscientious *Covenanter* go about to extirpate it (in case they dislike the whole frame) further than to *pray* and *petition*, if he be unsatisfied? which petitioning *Covenanter* would never have *hurt Bishops*, nor got away *their estates*. If Mr. *Grafton* be cured of his disease, is it not enough to justifie his *Physician*? Must his whole body be taken in pieces, *codled* and *par-boyled*, as *Medea* did *Jasons*, or he will not believe *himself healed*? This is so wild and violent a fancy as I am sorry to find in a person pretending to discretion; for this is to engage the *begot Covenanters* never to be quiet in the point of *Episcopal government*; if any name or thing *remains*, they will still cry This is none of the good materials, this is part of the old *Fabrick*, which we covenanted to destroy ; §. Sure if the *Covenant* and *Covenanters* be capable of no *softer sense*, they will hardly be reconciled to that *Episcopacy*, which the wise and good Laws of *England* had established, agreeable to Primitive and Catholick patterns ; Hence they will be ever either *pragmatical*, to bring in their own new *forms*, or *repugnant* and *restive* against that which now is, and

and for the main ever will I hope be as best, established in the Church by the Kings and Parliaments and Convocations of England, who may as soon hope to fit the Moon with a coat, as to suit Church government to such mens proud and pragmaticick fancies, who dare not onely to dispute, but to dictate to their superiors and betters both in Church and State, what they would have abolished, and what preserved; This is not the modesty of the sober Presbyterians, who I am sure are much disposed to, and desirous of Episcopal government, with its due regulations, and legal administrations; but it is rather the impatient ambition of levelling, seditious and unquiet spirits, who never think any thing well done, till they have quite undone all; as the Taylor that snipt the Welft-mans suit at last into a button; §. Nor would Mr. Grafton have adventured with Mr. Graftons as little reason as modesty and moderation, thus far to have expressed the design of his rigid party, in Church government, against his if he and they had not presumed more of the Kings indulgence, than of his judgement, which surely prefers Episcopacy before any other way of judgement. Church government, as his actions proclaim, in making and translating and confirming Bishops; For The justification of the which action worthy of a Christian King, and a son of the nursing Father of the Church, his Majesty hath the Kings judgement and great examples and good consciences no lesse than practice in policy of his excellent Father, his learned Grandfather, point of Episcopacy. the renowned Q. Elizabeth, the religious and first reforming King Edward, yea all our first Martyrly reformers, all following Parliaments; yea all the practices of all Christian Kings and Emperours of elder and later ages, yea of all the Fathers of the Church,

and of all Christian *Churches* from the beginning, in all ages and places (as in *England*) to this day ; yea and doubtless he hath the institution of Christ, in the 12. and 70. Also the practice of the great Apostles, who were chief oecumenical Bishops, and of their successors, still principal Bishops, above and besides Presbyters, and this in the very times of some of the *Apostles*, and by their appointment, as Bishop *Usher* and others prove out of the testimonies of the ancients ; yea and his Majesty hath the pattern and proportion of *divine policy*, in the old Testament and Church of the Jews, agreeable to the tenour of the word of the God, who is a God of wisdom, order, and good government, as well as of truth, besides the considerations of the present want of that Government, the inconsistence of any other, with *Englands* laws and tempers.

§. After all which great and innumerable advantages, the late rudeness and ruines, the tragedies and confusions which have followed its absence, all which are sufficient to establish the Kings Conscience, and hasten his prone care to restore *Episcopacy* and its rights) it were further a strange and pittifull degrading of his Royal Majesty, if instead of maintaining learned, grave, and worthy Bishops according to Law, to be honourable fathers and Governours of the Church under him, and if instead of his own *supream* and *sacred Honour*, to be (as his pious predecessors were) a *nursing Father* of these Fathers, and their obedient Sons his Clergy, to make himself a *ward* and *minor* to some *petty* Presbyters, and their *juncto's* or *classes*, who neither, in preaching nor praying, many of them do own the

the Kings Supremacy, because themselves it seems affect such a suprem Church government and discipline of Jesus Christ, as must by them be managed above, yea without and against the King, if need be; which old leaven, and ambitious principle of unruly Spirits long ago discovered, and of late violently managed even to blood, his Majesty shall do well then to nourish, when he hath *a mind* to be a subject to his Subjects, yea and the very br.<sup>m</sup> of them; men most-what of the *courtesty* plebeian, and *rudeſt* spirits, who are not to be won by *good words*, or convinced by *fair disputes*, but they must be ruled with *a rod of iron*, that *just severity* of power, which God and the Law have put into his Majesties hands; For if he still ask some mens crowing brains, how he shall rule Church and State, they will never resolve him, till after many odd and new essays, they have dissolved all into *Anarchy* and *confusion* again, as his late *Majesty* and all our miserable experiences have taught all honest and wise men to their cost.

¶. If Mr. Grafton and his rigid covenanting Presbyters be of these severe Principles, and castigating resolutions, if these be his rods for Kings and Bishops, they should do well to find out another England, for out of *old England* they have not yet, nor are like in hast to drive out *Episcopacy* and *Bishops*, as they sometimes hoped, either by the *Scotch sword*, which at last wounded *themselves*, or by the *ranknesse* and *rigor* of the *Covenant*, whose sense it seems they have a mind to raise to an haugoust, beyond what others of more *moderate* spirits and palates, desire or design.

The vain  
and proud  
severity of  
Mr. Grafton.

§. This just rebuke I thought fit in charity to use, not only to repress the pertnes and petulancy of this *Presbyterian* distemper, which dares yet to threaten, whether the King and Parliament will or no, a *demolition and destruction* to the whole frame of our pristine *Episcopacy* ( which for the main was excellent (as appears in the *reformatio legum Ecclesiasticarum in Anglia*; prepared in Edward the 6. dayes. Also in Dr. *Cosins* his learned Tables dedicated to King *James*, besides our long happy experience of Gods blessings to Church and State by it and under it;) But also in *vindication* of his Majesties *Supremacy*, and the whole Nations liberty, which must not now after so long a storme be by obscure and petty Presbyters exposed a new to such dangers and distractions, as some Fanatick *Innovators* threatens to Church and State, under pretence ( forsooth) of a *Covenant*, which hath no legal stamp of humane authority on it, nor yet of any moral or divine precept, unless its sense be honestly, humbly, & obedientially reduced to that which agrees to the Law of God and of this Kingdome, concluding obedience to the King and all Lawfull superiors under him and so to Bishops in all things, not moral. ly contrary to the Word of God; For Political Ceremonial and Circumstantial variations, do break no squares, nor make things inconsistent, either with Gods Word, or a good Conscience; where God hath left Liberty and Authority to his Church and the chief governours of it, Kings or Bishops to order things as they shall judge most decent and convenient, for the publick good and peace of Church and State.

§. Both

§. Both which (beyond all peradventure) as to your Order, Dignity, Honour and Happiness, are not to be contrived or maintained in England by any way of Church government, save that of regular Episcopacy, which will effectually do the good work desired by all honest men, and all loyal Covenanters; If the Church be but furnished with such Bishops, and they with such honour and authority, as well as prudence, industry and moderation as are necessary for the great ends of Church government, also for the distempers of the times, and the expectation of all good men, who are as weary of schismes, as of civil warrs: And are no more concerned in the Scotch Presbytery, than the Scots Covenanters are in the English Episcopacy.

§. Having thus a little strapped the sweetnesse of Mr. Graiton, and muzzleth the mouth of the barking, and as he thinks, biting Libeller. Dr. Gardener comes to the ninth reflection; which affirms, that the Scripture Authority, recommends to us but one grand religious moral Covenant; and this never taken by people, but either by Gods immediate command, or renewed and infused after the Publick losses and Apostasies of times, either by the command of the supreme power, as by some Prophet immediately sent from God, and working Miracles: None of which either, as to divine mission, or the Kings commission, can be alleged for the Covenant, so as to make it of Publique Religious Authority.

§. Here the rabbid Libeller unhappily opens with the foul words of Harlot, and Whore, with whose

manners probably he may be long acquainted, their names are so near his tongue and pen, as if he had compurgated more then once; There he calls Dr. Gauden a deceiver and proves it, because, *Jos. 9.15.* There was a civil or politick covenant made betwixt the Princes of *Israel* and the *Gibeonites* without *Joshua's* privity at first. ¶ For answer, I must ask where is the forehead of this sophister? So there might be many hundred secular and humane covenants or civil Leagues between Nations, Kings and Kingdoms, as in *Davids* and *Solomons* times, which yet were no sacred, new or or renewed Religious National Covenants, which the body politicke, or some parts of it, took without the head or chief Governour; The thing that the Libeller must prove, or else he is the deceiver.

§. Another *Essay* he hath to prove, there were several other Religious Covenants, besides that one in which God engaged his people to himself, & himself to them, is from *Jer. 50.5.* Where his concordance shewing him the word *Covenant*, he presently fancies a new one of different kind, when that was but an humble and penetential renewing of that first and onely holy *Covenant* wherewith the people of *Israel* were engaged to God, and God to them, upon their keeping his *Covenant*; Nor is the word *Covenant* in all the old Testament used in the plurall number, there being but one ever given or owned by the one, and only true God.

§. After this the Libeller talks of his omitting sundry other covenants, which he can no where find, but in his fictitious fancy; And hath the cavilling

cavilling impudence to deny that Moses under God was King in *Jesurun*, that is supreme in civil Power and Administration under God, ; At last he turns *Cat in pan*, and confesseth there was but one <sup>Libel. Page</sup><sub>15.</sub> legal Covenant which included all the moral, political and ceremonial appointments of God ; as circumcision, *Passover*, sacrifices, *Temple*, festivals, &c. Yet he brings in these particulars as distinct and oft renewed Covenants, which is not to argue against any thing, but his own folly and impudence, for all these belong to that one legal Covenant, as much as his fingers and ears belong to his body or head ; But the Libeller was only to vapour and sophisticate, nor hath he any better ware in his budget.

¶ Mr. Graf. here runs in a calmer, but not clearer stream, than the Libeller ; And desires a demonstration to prove that, that one compleat and grand Covenant once given by God to the Jews, was the *only rule* and dictate of what matter they should Covenant ; He may as well ask a Demonstration to prove, there is but one God, and one true Religion for the substance and main, and this one God the Author of this one Religion ; All which are confessed by all, but *Athists* and *Polytheists*, if he means as to the *lumeness* of the words *formably* used in their renewing this Covenant, either by *repentings* of their Apostacy, or repeated *celebrations* of it, it needs no answer, the question is so frivolous; for all they did or said as to variety of *expressions* or *circumstances*, did not, nor could not alter that our *divinely* given Covenant, but were confined to it, and *morally measured* by it ; For it included all moral duties to God and man.

§. There

§. Their private Covenants and spontaneous vows also had their Rules and limits, as well as force & vigour, from this being void if repugnant to it, or firm if consonant with it; So that Mr. Grafton may as well seek for more Sons than one, as more Covenants moral and religious appointed by God, whose name is one.

§ Nor had there needed such variety of compositions, such heaps and cumulations of 666. words in this new Scotch covenant, if all men had intended simply Gods one truly Covenant, there needed no more than to have obliged our selves to live according to the word of God, and the Laws of the Land; But these generals would not serve some mens designes who must down with Bishops, and others with Kings, to get their estates and power; Against neither of which any word of God commands us no Covenant, but to submit to and obey them, so that neither the particular matter of the Covenant nor the phrase and form or words, are either expressed or warranted by the word of God, (as Mr. Grafton affirms) if it be not reduced to such a moral and just sense, as becomes honest men, good Christians and loyal subjects; The first may not by Gods word do injury to any man, and so not to Bishops, who have been and were in England the best of men. The second cannot schismatise from the Catholick use and custom of all the Churches of Christ (and his own particular) in things conform to Christs word. The third cannot rudely resolve and Covenant to alter the Laws of the Land, good or bad, without and against the will of the King; Unless the Covenant be turned

to

to these three harmonies Dr. Gauden cannot look upon it in its matter, forme or authority , as other than the peity composure of a few pragmatalical foliti-  
tians compared to the grandure of this Church and ampleness of this Kingdome ; Tis certain, neither King nor Bishop, neither full and free Parliament, nor national Synod or Convention, ever either invented or composed or imposed *this Covenant*. §. Nor can there be any thing in it considerable as to conscience, further than some mens, & all these but subje&t, private, *personal*, and spontaneous, declaring before God the *sense of their duty to God and man*, which they professed as in Gods presence they would endeavour to perform, as became them, with in the bounds of Gods and mans Laws ; How this could bind or enable any men to do what some have done, and still desire to do violently, injuriously, sacrilegiously, against the excellent Bishops and the whole Ecclesiastical state of this Church of England, I cannot see, nor Mr. Grafton neither, though he put on his Presbyterian Spectacles, made at Edinborough ; As for the Libeller and Dr. Burges, they have so many great Beams and stones of Bishops and Deans houses in their eyes, so much of their Ear' h and Lands in their hearts, that there is no expeding any right reason or Religion from them, till their fat hearts be made leaner, and their heavy purpos something lighter.

9. The next cavil made against Dr. Gaudens Of the A-  
just reflection upon the Covenant, as a thing no way necessary to be set up with so much Religious pomp and solemnity , as that it were a National re- turn ( after Apostacy ) either to the true God, or to the true Religion as Christian and reformed, <sup>the Church of England</sup> <sup>supp' sed by</sup> <sup>and some</sup> Covenanter

or to the true worship of him, which affection is most evident false, and none but such ignorant heads, or impudent faces, or factious spirits, or fanatick fancies, as this Libeller, can charge the Church of England to have in any such way Apostatized either in its Kings, or its Parliaments, or its Synods, or its Bisho<sup>p</sup>s, or its Clergy, or its people, by any either explicite decree, and verbal, declaration of such a *defection*, or by any tacite and general practice owned by them, and so meriting either the censure of a *National Apostacy*, or the antidote of such an *unnational and Illegal Covenant*; nor can any but an ingratefull fire-brand call it as the *blessing of an Idol*, Dr. Gaudens *blessing* of the *true God*, for his great mercy in keeping this Church and Kingdoms from any *Publique Apostacy*, against which the last Convocation most eminently declared against *Idolatry, Superstition or Popery*. §. The truth is, it was not the healing of any suspected or feared *Apostacy*, from the true *Reformed Religion* of the Church of England, w<sup>ch</sup> o e Doctrine, devotion and Church Discipline is the same it was at first Reformation, which kindled and blew up our fires, but rather an *Impatient desire* of some men to bring in (as *Cacus did Hercules to his Oxen*) their long desired, and long by Law obstructed novelties in Church and State; This was the (*curruptus et in regni regenerationem*) formative and executive Power, prevailing in many mens minds, to bring in and set up that *Covenant*, after they had by correspondence with some of the *Scots* of the *Presbyterian party*, invited them into the same ends.

 Vid addi-  
tion A.A.

Add. A. A. Dr. Gauden denies not, but some Clergy men in Place and Power were seemingly very

very studious (and it may be less discreetly) to advance the outward decency, reverence and solemnity of (as they thought) Gods house, worship and service, beyond what was either by Law enjoyed or generally observed in former times; what their hearts and intents were, he leaves to God; Nor did himself heretofore want his vulgar jealousie, while at a greater distance from their declared judgements; But for their doctrine and their outward Publique Actions or *Injunctions*, as to any things of ceremonious use and observance, either they had the Articles, Laws, Canons and constant customs of this Church and Nation to defend what they did hold or preach, renew and require, or else they were easily to be checked and repressed, yea and punished too, according to Law, for any thing Hetrodox inverting or variating from the rule; And this might have been done without any such shaking 3. Kingdoms, and putting all into the convulsions, Agonies and pains of a travelling Woman, only to bring forth Presbytery to the secundine of this abortive of Covenant, which if it have all the due features and parts, matter & form of a sacred and solemn National Covenant, in judgement, truth and righteousness, yet sure it had neither its full time nor due Authority, nor can it well tell who was its first Father; sure enough they were no very great Grandees though it invited some such to be its godfathers, but indeed the King should have been at the Christning. ; Nor was there any need or hast of such an Engine, either to demolish wholly (as Mr. Grafton tells us the Plot was) the frame of this Church Government, which

was and is *Episcopal*, or to bring in *in pest-hast* with fire and sword, the rarity of *rank Presbyterie*, and its consequents or *train*, either a popular purity in Church and State, or a many-headed popery; After these red and pale horses, followed the black horse of poverty and meanness in the Clergy, Sacrifedge and robbery in the people, of Anarchy, confusion and prophaneness in all. This contempt of the reformed Bish<sup>ps</sup>, Clergy and Religion in England was indeed the *high way to Popery*.

Addit. A. A.  
The Libel-  
lers malici-  
ous and false  
charge upon  
English  
Bishops.

¶. But the *Libeller*, to seem learned and zealous, rather than silly and malicious, charges, at a venture sundry Bish<sup>ps</sup>, for falling off to too much Popery (as if he could tolerate some in them) both in *doctrinals* and *devotionals*; It sufficeth him to calumniate many, to instance in no one person, or point; only he calls to witness very gravely their *Arminian* tenets, against which some *Papists* he f yes, by hear say, do write, and so do some others, as *Franciscans* and *Jesuites* write for them, yea and some, nay most learned *Lutherans*; But what is *Arminius* to Popery, Or to the Covenant? he lived, disputed, and died at a great distance from *Rome*, in a way of Presbyterian discipline, and in communion with those *covenanters* who were first called by themselves the *Guenses*; All which relations may possibly move this *Libeller* to be of *Arminius* his party, whose opinions as to the true state of the controversies (the difficulties *pro & con*, the danger of engaging too far for or against, either proudly to lessen the necessity and efficacy of Gods grace, or fatally to confine the liberty of industry of mans will, where the understanding is by the outward

outward means rationally, yea religiously enlightened and morally moved. These and other intricacies which have an *holy depth*, and high *sublimity* in them, capable to humble the most learned and acute *disputers*, while they see themselves assaulted by so many pregnant *scriptures* on either side) I am confidert, neither this *Libeller* nor his Dr. *Burges* (as great a *sophister* and as little a *scholar* as he appears) do well understand; nor can such *buck-sters of holy things*, such purchasers of *Pishops Lands* and destroyers of their houses, Such *circulators* and crafty *Mercyants* in the Church have leisure to study or sound the *profundity* of those *controversies*, wherein few of the ancient Fathers were resolute, and St. *Austin* himself hardly reconcileth himself; §. Dr. *Gauden* here thinks it *modesty* and *wisdom* to be magisterially of no side, till he can clear the *incumbrances*, or justifie the hard *consequences* of either; And for this brace of sworn Brethren, the *Libeller* and Dr. *Burges*, you may trust them, they will never much advance or depress any side, either by their *reputation* or their *disputation*; *Arminius* is out of the *reach of their darts*, though they may shoot at him with their *fools bolts*.

§. But the *Libeller* boggles terribly at *Altars*, *Tapers*, *Candles*, with &c. that is, one knows not what, as if our reformed Religion were to be sacrificed on those *Altars*, or *Tables of the Lord*, which antiquity, as in *Tertullians* time long before Popery, so called by either name, and greatly reverenced, not for their own sakes, but for relation to that sacred mysterie of Christ's *body and blood* in the *Eucharist*, for

for which solemnity they served : He stares at those Tapers and Candles, as if they would presently set all Religion on fire, which were never lighted that I saw in the Church of England, but in the want of the Sun's light, and were anciently set unlighted on the ( *euastipon* ) Lord's Table, in memory of those (*Antelucani catus*) early morning, or midnight communions, which poor Christians had in time of persecution, when they were forced to use Lamps or Candles, and were as filly accused for a Dogs pulling down the Taper, and so putting it out, when he skipped at a crust, in order to make a more modest way in the dark to Christians promiscuous lusts, as this Libeller charges by a cavine impulence sundry Bishops, for falling off to too much Popery, because they retained these things, as they found them of ancient ornamental custome in the Cathedrals of England, and in the Kings Chappel Royal : The man should do well at next barking bout, to tell how much Popery he allowes as enough, and what he blames as *too much*, or whether he thinks all Popery that is held or done by the Papists.

§. But to allay (not gratifie) the popularity and petulancy of this Libeller , Dr. Gauden denies not, &c. vide A.A.

The Covenant is as much against Presbytery as Prelacy. Nor can the rigid Covenanters, who rant so against Prelacy, and that Episcopacy in England by vertue of their Covenant, any way extricate themselves from that snare, which unawares they run in, as to *schism* and *superstition*, against which they no lesse covenanted than against Popery and Prelacy; since no *int're* can wash Presbytery as a separation from and usurpation against, or extirpation of Episcopacy, from

from the stain of schism, both in an Ecclesiastical sense, as it rends from the unity and uniformity of the Catholicks Churches, judgements, customs and practice in the government of Episcopacy also in a civil sense as receding against Law, from what was in England settled by Law, and setting it self up in the room of Episcopal power by meer force.

§. Nor will Presbytery wipe off in its rigid and ambitious way the sin of superstition, first negative, as denying that good which is so in the nature, order and use of right Episcopacy; and secondly affirmative in introducing, yea imposing that purity as necessary in religious concernments and Ecclesiastical government, which is not commanded by God, nor ever so esteemed or used by the Church of Christ; So that Presbytery was in as high a way of running to Romes superstition, Schism, Tyranny and usurpation as Prelacy; yea much more, for this was bounded by Laws, and fortified against Popery by an excellent Liturgy, which was a daily wholesom form of both doctrine and direction in English, diametrically contrary to Popish superstitions and errors, which coald not prevail against the Church of England while Liturgy continued, and Episcopacy was managed, as it was by very godly, and learned, yea modest and humbly wise Bishops for the most part; If any were otherwise, their personal defects, not their calling, were to be blamed; But Presbytery was generally most cryed up, and imposed by weak and passionate men; for the soberest, ablest, and wisest Presbyterians do willingly allow, yea and now prefer Episcopacy before any Church government, in its lawful use and exercise, which may easily be obtained,

tained, and the inconveniences remedied, by that *Sovereign* power which Mr. *Grafton* mentioneth, but is not willing to be ruled by; for while it was able to preserve it self, it hath preserved the sober and good *Reformation* of *England* from *Retrogradation* to *Papery*, and from the *precipitancy* or *incroachments* of *Presbytery*, and all other *factions* novelties, which have no *bottom* or *bounds* but the *abyss* of *popular envies, clamors, ambitions, schisms, and superstitions*.

§. If Mr. *Grafton* and his party did *bona fide* *covenant* to restore and reform the *Church of England* to its pristine good *Lawes* and *practices*, in *Gods* name let them *keep their Covenant*; if they intended *faction, innovation, ruine and confusion*, by obtruding novel and illegal *wayes*, let them *repent*, and pray *the thoughts of their hearts*, and the *words of their mouths*, and the *injurious works of their hands* may be *forgiven* them; for they were not *wise*, nor *just*, nor *humble*, nor *charitable*, nor *religious*, nor *loyal*, as they *ought to have been*, and so not fortified in any such sense, either by *Reason* or *Religion*, by *Scripture* or *Lawes* of the *Land*, as Mr. *Grafton* *gratis* affirms.

*The Libellers*  
discord with  
*Church mu-*  
*sick.*

§. For the poor *Libellers* unharmonious soul, who quarrels most lamentably against *musick* in *Churches*, it is pitty the Authors or Abettors of so great *discords* in this *Church* and *Kingdom* as he and his Dr. *Burges* have been, and still are, should ever be troubled with good *musick*, but for ever condemned to hear the worst *Bulleters* when they sing most out of *tune*; indeed *weeping* and *wailing* and *gnashing of teeth* are fitter for them; I do not mean that

that in *utter darknesse*, I pray God forbid, but that of *bitter lamentation, unfeigned sorrow, and true repen-*  
*tance*, that they may get out of the *gall of bitterness*,  
*and power of Satan*, in which they seem by their  
*malice, uncharitableness, hypocrisy, apostacy, and fa-*  
*cerledge to be fallen.*

§. If this Libeller captate to know by this *foolish digression* (which imports as if he had cove-  
*nanted also against all good musick, and so against*  
*skilful and melodious singing, which is the best mu-*  
*sick.) if he aims to know Dr. Gaudens judgement*  
*of Church musick, that so he may accuse him to be*  
*either an Arminian or Popishly inclined, (for this*  
*calumniating censor and malicious critick judgeh*  
*of mens opinion by strong Symptomes) let him make*  
*what he can of it; Dr. Gauden doth own his ap-*  
*probation and desire of excellent musick and melody*  
*in the publique Solemne prysing of God, which is*  
*a part of his worship, yea a most angelical and heavenly*  
*part of it; to this divinest service he doth judge*  
*both Nature and Art, in their best improvements, by*  
*vocal and organical harmony, may lawfully yea com-*  
*mendably be applyed, not only by vocal singing after*  
*a plain and simple manner to Clement Macots, Stern-*  
*hilds or Wijdoms tunes, but by the use also of*  
*such Instruments and skill in the melody, as may*  
*most raise up the spirits of Christians to the high*  
*praises of God, such as David and other holy men used*  
*in the private and publick exaltation of their hearts*  
*and affections to God; nor is there any reason or*  
*Religion to be justly urged to exclude this great*  
*help of humane infirmitie, and sweet refreshing, besides*  
*elevation of Spirit in the Church of God, since*

*musick* in its skill and use is a good gift of God, for which and by which he may be praised, in such a way, as becomes the *sanctity, solemnity, gravity and Majesty of Christian assemblies and heavenly duties*; For as *musick* hath an aptitude like an Echo, to answer and humour every *passion* and motion of the *soule*, by a secret *symphony* with the Saints; so the excellent and godly *Masters* of it will easily so compose their *holy Anthems*, and Church *melodies*, as shall aptly correspond not onely with the *holy Ditty* or matter, but also with the chearfull *devotion* and affections of mens souls.

¶ Nor did any thing more proclaim the after *prodigies* of our times, than the zeal, which some in the *rude* and *riotous* beginning of their *reformation* had, to destroy all *Organs* and *Church musick*, as much as *Saul* had to destroy the *Gibeonites*, or the *Witchers*; so blind are *Ligots* in Religion, too bold and too *boisterous*, dressing the *Church* as *swine* would dress a *garden*, and while they fear the horns of *superstition*, they cut off the head of all decency in *Christian* duties; not but that I judge there might be some *discreet regulation* in our *Church musick*, as not to sing accurately those *Scriptures* which most edifie, when best understood by distinct reading, or plain singing, that the *meanest* hearer may understand; and least of all to sing any of the *Creeds*, which are the ground of *Catechism*, and the *Primmer* of *Christian* beginners; but rather to confine *musick* to those *Psalms* and *Hymns*, those *spiritual songs* and *Anthems*, which either out of *Scripture*, or agreeable to its *Psalmody*, may best be fitted to *Gods glory* and the *Churches* *devotion*.

§. But

§. But alas, why do I bring (*lyram ad Asinum*) a stroke of Musick to such *deaf ears*, no *Orpheus* is sufficient to move such *brutish souls* to any thing *harmonious*, whose hope is in discords of King and People, *Bishops* and *Presbyters*, knowing no favour or sight, or sound so sweet, as that of *gain* and *mony* (*quocunque modo rem*) though by *sacrilege* and *regiciae*, they are far enough from delighting in *Church musick*, who are greedy to buy *Church lands*, but very loath to *restere* them; and had rather all the houses of God in the Land should be pulled down and put in *their purses*, than any *Organs* set up in *Cathedrals*, for these will presage the restitution of *Bishops* to their estates; which will make some men hang *down their heads*, and hang up their *harps* on the *willows* of lamentation, to the great joy of all honest men.

§. After the *Libellers* stroke at *musick* (who wants Libel, p. 15: it more than King *Saul* ever did, or those that are struck with the Tarantula) his last flagellation is a-against the *Papists*; these he pretends by a *Pannick* terroure, were presently breaking in upon the Church of *England* like a *Sea*, if the *antemurale* or bank of the sacred *Covenant* had not been set up.

§. In good time, as if the *Laws of England* which happily defended for 80. years our *Religion* as reformed against the *Romane* contention and invasion had not been sufficient, or as if there had not been more *Jesuites* and *Seminary Priests* in *England*, ading, fighting, preaching, praying, ranting, canting, and quaking since the *Covenant*, than ever were before, and with more severity as well as efficacy;

or as if the Church of *England* and its *Clergy* had rather be eaten up by *Presbyterians* and *Independents*, than by *Papists*; or as if these onely had *Teeth* and the other nothing but *Tongues*; No, the crafty *Libeller* is still on the wind side, and is to talk for his Dr. *Burges* advantage; He foresees if *Papists* should prevail in *England*, they would require the *restoring* of *Church* and *Bishops Lands*, they are so far good *Catholicks*, as they *conform* in the main of *Episcopal government* to the true *Catholick Church*; Nor can the *Libeller* hope for the like *gracious remission*, or *dispensation* of those lands, which his learned Dr. *Burges* quotes, as granted for *peace sake* to R. *Mary* in the case of non-*restitution* of *Abbey* and *Monastery lands*, in hope to make it a precedent and plea for alienating *Bishops Lands* and *Cathedrals*.

¶. The Pope well knew, that *Monastick votaries*, *Nuns* and *Friars*, were the after-growth of *Christians* devotion and charity, much younger than *Bishops* who were from the *beginning*, rooted in *Christ*, and branched in the twelve *Apostles*, and spread in all the Christian world, and endowed with *honorary supports*, as necessary for the orderly and compleat, & regular *well-being* of any *Church*, the others not so.

§. To rob the *Monks* which sprung up in *after ages*, was to rob the *robbers*, the *drones* for the most part of *Christendom*; but to rob the *Bishops*, and with them the *Cathedrals*, and in them all the *Clergy* of their estates and houses and honour and dignities, was to rob not only learning, religion and the *Ministry Evangelical* of its just rewards, comforts

sorts and encouragements, in a land of plenty and peace, but to rob the Church of her principle pillars and Fathers, of their great ornaments and defences, of that honour, order, and authority, which is never to be had or enjoyed so wisely, worthily, and usefully, as from the hands of excellent Bishosps.

§. Although Dr. Gauden cannot commend this Libeller for his *honesty*, no more than Christ did the *unjust steward*, yet he is commendable for his great policy; Presbytery he hopes, & the *Covenant* will let Dr. Furge enjoy his *Bishosps Lands*; Therefore he joyned Popery to Prelacy, by an odious and unjust *Conjunction*, it is policy, though no verity or charity so to do; for no Presbyters (I mean as of that faction *Arianians* and *Acephalists*, were ever so great vindicators of the reformed Religion against the *Papists*, as many of our English Bishosps have been ever since the reformation, witness Bishop Jewel, Bishop Usher, Bishop White, Bishop Andrews, Bishop Davenant, Bishop Hall, Bishop Bedel, Bishop Prideaux, and many others; These disputed, and wrote, and fought and conquered the Papists, seconded by many other Episcopal Divines, when the petty Presbyters did (for the most part) but prate and rayle and contemne, and vapour, and triumph with their tongues by a popular oratory amidst their credulous auditories; These Presbyters were the warme preachers, but they were the Bishosps and Episcopal Clergy who were the weighty Souldiers, these were the *Light armed*, these the *Veterani* and *Triani*, who bore the heat and burthen of the day of dispute, whose studious industry, some *Presbyterian* factionists

factionists and *Innovators* at last envying for their learning, labours, honours and estates, they sought to withdraw from them, to undermine to betray, do undo and utterly destroy them, that is, the strongest Bulwarks, and ablest defences of the Christian and reformed Religion of the Church of England; Nay the last *Arch-Bishop of Canterbury*, did in this service against the Papists so valiantly learnedly and honestly acquit himself in his book *against Fisher*, as he deserves to be reckoned among the worthies, and of the first three, as to weighty solid accurate sinnewy disputing for the Doctrine of the Church of England; And what ever faylings or faults he might have in other things of imprudence, passion, or policy, Certainly in this he did more and deserved better, than ever the *Libeller*, his Dr. Burges, and all that pack of purchasers of Church Lands are ever likely, or indeed able, if willing to do: I had rather have *Bishops Lands* learning, than Dr. Burges his Lands.

§. But there is no end of following this errorr, this *ignis fatuus*, whose *Libelling Prosody* would make an excellent *Index or Directory* for the next *Presbyterian Synod* and Assembly when it applyes to a just reformation of these deformities which have broken in since the *Covenant* stood in the gap, against *Liturgy*, *Popery*, and *Prelacy*, yea and against profanes, *Schisme* and *Superstition*, that is sacrilege, *Presbytery* and *Independency*, whose vanity, pride and ambition was, and still is to lye in the high bed, and make both *Monarchy* and *Eiscopacy* truckle under them, which deformed sight I hope *England* shall never see again; In Gods Name let the common

mon Presbyters keep their ancient station, and there serve God and his Church in humility, peace and order, and giving leave to their Elders and Fathers, their spiritual Colonels and Commanders in their Ecclesiastical Militia, not only to go before them, but so far to command them according to Religion and Law, as may be for the good order, honour, safety, and peace of the whole Church ; in which Schisme, strife, and ~~wanting~~ will bring nothing but disorder, and this confusion, and then ~~venient~~ Romani, their fears may come upon them, Rome will have a throw for all ; For the Romish interest doth not press or hope to come in at the great and strong Gate of Episcopacy and Liturgy, but at the postern and wicket of Presbytery and Directory, both base and unregarded posts ; It is more for the Popes advantage to have no Bishops & Liturgy in England, than ever it will be for the poor Presbyters or Ministers ; These have been all almost lost in a dark Wilderness of sin, and bitten with fiery Serpents of contempt and poverty since they deserted or were deprived of their Bishops ; The other hath had such an harvest in 20. years, as was beyond all his gleanings for fourscore before, which learned Mr. Hooker and others long ago foresaw and foretold of that disciplinarian faction if prevalent in England, whose prophesie have been too truly and sadly fulfilled in our daies ; I pray God we may learn wisdom by afflictions, and righteousness by his judgements.

§. Dr. Gauden having thus disengaged himself of these cavils and calumnies with which either the simplicity of the *Analepist* or the malice

of

of the *Anatomist* pleased themselves in their replying upon his *Analysis* and his precious refections upon the *Covenant*, as it is made by some to look with favour and smiling only upon *Presbytery*; but with frowns (as cruel and turbulent as the *Duke of Aluis*) upon our English *Episcopacy*, he is yet to follow them one step more in this rugged way (than which nothing is more contrary to his genius and designe) which was to reconcile *Episcopacy* and *Presbytery* in such an amiable Christian and charitable way, as they either enjoyed many years in the Church of *England*, or at this day do in other reformed Churches, or for 1600. years they did, in the best times and state of the Church of Christ.

¶. This Paragraph of both his *Antagonists*, is so Whether the various, or tedious, and so to no purpose, but to make some shew and noyse, (as those in London streets cry loudest, who have the worst ware to sell) That Dr. *Gauden* might well have spared his own and his Readers pains; But since they will needs be such impertinent *Scepticks* as to seek knots in *bulrushes*, and to question whether snow be white or no; Whether there be any precept or pattern of such a *Covenant*, *formatter*, *form*, *author* and *end* in the *new Testament*, either against *Episcopacy* in a gubernative and authoritative sense, or for *Presbytery* in a *Supremacy* without any subordination and subjection to Bishops; The Reader must blame these stickling gladiators and *Antagonists*, not Dr. *Gauden*, who only held out this shield of innocent truth, that there was neither precedent nor precept for such a *Covenant* in the New

New Testament, or moral antiquity of the Church ; That the *Baptismal Covenant* is the only and sufficient Religious bond of Christians in the Gospel ; that this when violated on our part by wilful sins, it is to be renewed by repentance, and confirmed by worthy receiving the *Lords Supper*.

§. That this one great sacred and *solemn Covenant* <sup>+ Of our</sup> in which the blood and body of Christ slain <sup>Covenant in</sup> Baptisme for us, are given to us, and taken by us, as tokens of once for all. our troth and fidelity, no less than of Gods doth bind us, as men and Christians to all duties we owe to God and man, selves and others, private and publique in Ecclesiastical or civil societies and policies ; By this we stand obliged to fight against the *World*, the *flesh* and the *Devil*, to deny all ungodliness and worldly lusts, to live *righteously*, *soberly*, and *godly* in this present World, that is, *conformably to Gods Laws and Christ commands* ; Also to those good *Laws and constitutions of justice, order, Government and peace*, which are established in any Kingdome or State, though not Christian ; How much more, if Christian and in a National Church-communion ; This is affirmed and confirmed by Dr. *Gauden*.

§. Also that to renew this *Baptismal vow* and *Evangelical Covenant* by daily repentance and frequent *Celebration* of the *Lords Supper*, was very commendable as to private and publique piety.

§. But to add to this any *publique Solemn Covenancing*, under a new form of words in a *national Notion*, where was no *national Apostacy* from true Christianity, nor yet any *Anabaptistical renouncing* of our Baptisme, and to do this without due auth-

*rity*, making a part of the body to Covenant for the whole, and this without the head, and in opposition to Laws yet in force, and rules of civil justice, as to many mens Lawfull Estates, deserved honours, and due authority ; This kind of Covenanting Dr. Gauden judgeth either *superfluous* ( where no publique need presseth ) or *factious*, where not by publique consent and sovereign appointment, or partial Schismatical and *superstitious*, where it evidently seeks to advance a party and novelty against what hath had constant Legality and universal antiquity, carrying on such order, authority, prudence, policy & peace in Church and State, as are agreeable to the word of God, and the custom of the Catholick Church.

§. Dr. Gauden judgeth, that such humane *contrivances*, under what ever Names they are put, can not bind selves or others to any thing more, than God had before bound us, and we our selves by *Baptismal Christian Covenant* ; much less may they engage us against any thing that was and is our duty in *Religion* and *civil justice*, or to that which is rebellious to Law or *injurious* to any man ; Least of all against Kings or any in lawful authority and just enjoyments of Estates and honours under them, such as *Bishops* in *England* were, with other dignified *Clergy-men*, whom unjustly that is without any Law of God or man, to spoyle, rob and deprive ( as some *Covenanters* did do, and still desire) of what was honestly, and lawfully theirs, as to Estates, honours and authority, was either contrary to the letter and *intent* of the *Covenant*, and then we are agreed, expecting restitution, or else the *Covenant*

is so far carried on, contrary to that *Baptismal Covenant* which binds against all works of the flesh, *World*, and *Devil*, such as Covetousness, Oppression, Sedition, Schisme, Sacriledg, and all disorderly walking must needs be, if Scripture and Law be our judg.

¶. This was the demonstration of our Bap-  
tismal Covenant, which is just and holy, which Dr. Gauden used; To which the Libeller after his *vulpine and vafricious way*, answers; First by *confession*, Secondly by *collusion*, pleading ( though there be no pattern or precept for any such *Covenant* in the New Testament ) yet tis sufficient if there be any such in the old; Which he doth not instance in, because he cannot, only heaps up Scriptures like a *Quaker* to no purpose; Nor will he yeild to what he urgeth as to validity of old Testament patterns, if not *Levitical* or *Typical*; For then the *Presidency* and *Authority* of some *Priests* above others ( besides the *High-Priest* a special type of Christ ) and both *Priests* and *Levites* having *Lands* and *Cities* annexed to their *Tribe* and *Office*, will plead (and it is one of Saint Jeromes and the *Ancient Fathers* arguments) strongly by way of proportion for *Bishops* and *subordinate Presbyters*; Yea and for their *Lands* and *Houses* no less than their *authority*; and then what becomes of Dr. Burges's purchase, which no doubt he made in pursuance of his *Covenant*, for he would not be so execrable as to act against his sacred *Covenant*.

§. Then he roves like a *wanton Spaniel* or *setting dog*, barking against our *Episcopacy* in the Church of England, and wagging his *tayle*, as if he

The Libel-  
lers Sophi-  
stry as to the  
true Christi-  
an Cove-  
nant.

The Libel-  
lers impu-  
dent denial  
that any  
such Episco-  
pacy as is in  
the Church

of England is  
to be found  
in the New  
Testament.

had found a *Covy of Preshytery* sitting as the sole *Elders* and *Supreme Rulers* of the Church in the New Testament and in Primitive times; He hath the *impudence and falsity* against the letter and practise of the New Testament, against the judgement of all antiquity, of which possibly he is ignorant, yea against the judgment of all later learned reformed *Divines* in this and other Churches, to aver no such *Episcopacy* as we had in *England* can be found in, or is warranted by the New Testament.

If he mean *such* in all things *circumstantial, additional and civil*, He is but a *frippone* and *droll*, no man *affirms* it, nor is it more true than to averr that in the New Testament, no *Presbyters* can be found in *Parochial bounds*, living by *Tythes and Gleabes*, for which Dr. Burges is so *pertinacious*, hoping to get a *good Living or benefice* though he *dispair of a Bishoprick*.

§. If he mean *ingeniously* of *Episcopal presidency* and authority, as to *spiritual jurisdiction, in ordination, confirmation, censures, rebukeing, silencing, excommunication, absolution* and the other exercises of *Ecclesiastical power*, (besides Preaching, Baptizing, and Celebrating) above, yea even against *Presbyters and People*; He need not go far to find the *Precepts, Canons, Commission, power and Authority* given by Christ to the 12. *Apostles*, above the seventy, and all other both Christians and Ministers during their life; The like to St. Paul, and by him derived to Timothy, and Titus in their places or *Diocesses*, also to others in other limits; As to the *Angels of the 7. Asian Churches*, which all antiquity owns, as *Bishops in Saint John daies*, over those Churches;

Against

Against all this and much more the *Satyr* answers (*ne gry quidem*) not a word, of which he could not be ignorant, since no doubt he hath read the learned fire of the *Satyr*, written long agoe by Dr. C. Burges, in which he owns Bishops with great reverence, and perstringeth the Antiepiscopal non conformists to some tune.

§. Then the *Libeller* fills his soule papers with some long-winded sentences of the *Covenant* (which this assister will never honour; (& male dum recitat incipit esse suum) wresting them, if not genuinely applying them to his ends (but not to any honest sense or designe; ) only is to destroy and rob Bishops and the Church, that he may haye their Lands. ¶ Let him, if he will needs be *medling*, clear his headlesse and obtruded Presbytery of the guilt, at least *suspicion* of *Schisme* and *Superstition*, of *Sedition*, and *Injustice*, of an *Incendiary*, dividing King and People, Laws and Religions, Bishops and sober Presbyters; are not these practices against the power of godliness, and so against the *Covenant*? Are not common honesty, justice, restitution, good order and Lawful Government agreeable to sound *Doctrine*? Must not the contrary be extirpated? such as *fraud*, *faction*, *injuriousness*, *sedition*, *oppression*, *sacrilege*, &c. Now (Oh *Libeller*) look to your self, if this bone be to hard for you, give it to Dr. Burges, he hath a bad tongue, but good teeth; He will resolve it upon the question: whether the late and present *Hierarchy* (truly so called) or holy *Government* of this Church by godly and learned Bishops, according to the *Laws of God and man*, was according to the power of godliness

godlinesse to be extirpated by vertue of the Covenant, when Episcopacy and the Bishops had *long* and *lawful* possession; or whether rather Presbytery is to be denied as a novel *faction*, and late *intruding* usurpation; If so, beware good *Libeller* of your dear Dr. Burges his *purchase*, as well as credit and Conscience, which are far enough from the power of godlinesse.

The Libellers  
lose, what  
Episcopacy  
Dr Gauden  
means.

§. He complains (*en passant*) that Dr. Gauden never particularly describeth, nor setteth forth what that Episcopacy is, which he would have to be introduced; As to this, Dr. Gauden did not think he should have met with such a *hard-head* and *dullard*, as could be ignorant what the Episcopacy in England was, in its *essentials* and *ornamentals*; its *spiritual authority* and powers, and Ecclesiastical, which are common to all true Bishops, primitive and apostolical, and its *civil or secular enjoyments*, or *jurisdiction*, which it oweth the *bounty* and *munificence* of the Kings and Parliaments of England; This Episcopacy Dr. Gauden would have not *reintroduced*, (as if once *legally expelled*, which is false) not more than the King and Monarchy were) but restored to its just power, dignity, and authority, such as it had, and hath by Law, yea and to its Lands, Houses, and Revenues; This pincheth the *hanches* of Dr. Burges, and pursues him so closely, that the Libeller is loth to see the Episcopacy which Dr. Gauden owns; but he hollows, as if he were in a wood, and at a losse; but he may soon hear of, and see, and feel what Episcopacy Dr. Gauden means, not one of his own invention, or of any private mans reduction, and of some Presbyters new modelling; But that which the Law owns

owns and asserts, and intrusts by the Kings appointment to learned, wise and godly Bishops, with that ecclesiastical power, which is as necessary for the Church (as it is due to Bishops) by all right, civil and ecclesiastical, scriptural and divine.

§. If any thing be excessive, or defective, or inconvenient in this Episcopacy of the Church of England, that is, in the Laws and constitution, or in the execution and administration; The King and the Parliament by their divine council, or the advice of a National Synod, know in their wisdom and piety what they have to do, without any such dictators as this Libeller, or his Dr. Burger, of whom no man can tell what to make, nor where to find them fixed.

§. And now the Libeller in a fit of popular piety, (that is hypocrisy) makes his appeal, whether this Covenant so formal and solemn, so full of words and so against Bishops, so much for his turn and Dr. Burger's interest, (if Bishops be not restored to their Lands and just authority) whether it be a piece of policy more than piety.

§. Truly some sober, that is simple-hearted Christians, possibly did not believe it to be so at first, when they heard or read the pomp of good words in it; but others that knew the party first moving, the Artists and Politicians contriving, the partial power imposing it, the after practices executing it, with such rigour, injustice, and cruelty against all Bishops, one and another, to their personal undoing, and to the exposing of their authority, so long sacred and venerable in this and all Churches, to contempt and scorn, (as others did the Kings, and afterward those

Whether the  
Covenant  
was not made  
up of policy  
no less than  
piety.

those very houses of Parliament, which brewed, or broached, drunk themselves and urged others so much to drink of the covenanting cup) these did long ago, and do still, and ever shall suspect the Covenant in some mens sense, designs, and actions, to have had more of policy than piety; Nor will this suspicion be removed, till the Covenant be reduced to such a use sense and purpose, as is conform to justice and law as well as Religion, then it will appear to differ as little from the baptismal Covenant, as a large gloss or paraphrase on a short Text, when the will of the Covenant works effectually to purge the Libeller, Dr. Burges and others of sacrilegious, schism and injustice, conducted against the Bish[ops] and Laws of England, yea against the King and the whole Church and Nation; Till this is done, he will appear not a Seraphical Doctor, but a Sophistical eviller, and cozener of his own and other mens consciences; no other Covenant is required by God, nor is it either madness or desperatenesse to throw off such a Covenant as is unjust to God and man, or to consult such a sense, but rather to take and keep it, in such a sense as is injurious to God and man, scandalous to the Christian and Reformed Religion, besides destructive to many godly and honest men, Bish[ops] and others, against all Law and justice.

S. Then the Libeller by a (νοστὸν στατικόν) fallacious and captious way of frequent and impertinent questions still begs the question, as if he had proved it; He sayes it is altogether an Evangelical Covenant, but shews nec volam nec vestigium, no footstep of its disputed passages in the Gospel sense; He sadly heaps up Scriptures, and loads his Margin with *holy*

holy figures, and toucheth on a Jewish private personal and ceremonial vow upon St. Paul, which was far enough from a moral, evangelical and national Covenant; But this goats hair serves to stuffe his pillow, which is much fuller of subtily than sanctity, policy than piety, and so will the Covenant appear to all honest men, if it be put upon his rack, who is fitter to torment than interpret Scripture, the byas of his and Dr. Burges purchase, spoils, warps, wrests all.

§. His next Divinity shreds, and common places Libel. p. 181 of Baptismal and Eucharistical Covenant, his denying by way of question, that actual repentance, takes off the guilt and horrour of wilfull and presumptuous sins, as if he had a fit of Novatianism, onely his vile wresting that place, Heb. 10. 26, 27. against the comfort of true repentance, after actual wilfull sins, such as Davi ls murther and adultery were; as if the mercy under the Gospel were lesse than under the Law, when the place is meant of Apostacy from Christ, and adhering to another way of salvation, after Baptism and profession of the Gospel; This and other such dilute stuffe, Dr. Gauden cares not to tire himself or others with, onely he doubts the Libeller and Dr. Burges are in a desperate state, if no repentance be available after wilfull and presumptuous acts of sin, such as apparent injustice, oppression and sacrilege.

§. The Libeller very authoritatively goes on, which I have insisted on this the longer, &c. A preaching phrase, but who this J. is must not be known, we hear and read his voyce, but see no shape, or name, or man, or christian; sure we need not fear

the Reader will make an *Idiot* of him, or take his *Libel* for on *Oracle*; It were worth a while to ask him if he have not forgotten the first question of the *Church Catechism*, *What is your name?* The same which Christ put to the *Devil*, who answered *Legion*, with the same first letter as this *Libeller* is called; How ridiculous is it to put the *Pronoun*, when the Person is afraid, or *ashamed to be known?* nor if he were known would it adde any *authority* to his words.

**The Libellers;**  
strong scent  
of Popery  
and Arminianism.

§. The reason of his being so tedious and *impertinent*, at his *state stuffe*, and vulgar *cavils*, riseth from his nose, guilty of a strong smell of *Arminianism* & *Popery* as he pretends, popular words without any rime or reason; The *Fox* is the *finder* of this ill savour, Alas, 'tis not for a man of *putrid lungs*, *foul breath*, rotten principles and corrupt practises, to complain of *ill scents*, if *Popery* savour as bad as *Idolatry* in his nostrils, yet sure *Arminianism* is not so bad as *grosse sacrilege*; Nor doth this *Cretian Lye* so much as suppose indeed Dr. *Gauden* to be inclined to either, onely all *Episcopal*, that is, *Catholick* and regular Divines must be reproached with something of calumny, the better to set off *Presbytery*, and the perverse sense of the *Covenant*, in order to extirpate *Episcopacy*, and to take away or keep *Bishops lands* in sacrilegious hands.

◊. But one blessed word at last drops from the *Libeller*, namely, the *promise of amends*, by brevity in the rest of his profane libel; The two great virtues and most desirable in so great a sinner, and so idle a babler, who counts true and smart expressions which dare search beyond the *plausible pretensions* of

of mens words and formalities, to the reality of their *actions*, which best interpret their intentions, these he calls *railing* and *blasphemy*, because they strike on the right vein; the great *Presbyterian* design, to batter down the *whole frame* of *Episcopacy*, (which Mr. *Grafton* confesses) violently to seize Bishops and other Church-mens estates, against all Law and Conscience, thereby to enrich some *sacrilegious purchasers*, to the great joy of the *Romanists*, and to the infinite scandal of the reformed profession.

§. Dr. *Gauden* owns all this as a true *glasse*, in which too many such *Covenanters* as the *Libeller* and his friend may see *their faces*, if the *Covenant* suffers in honest mens just *jealousies*, by these mens evil, and unjust sacrilegious and cruel *dealings*, it may thank them; that such things have been done is *undeniable*, and by zealous *Covenanters* too; if it were not the meaning of their *covenanting*, as to that clause against *Episcopacy*, yea if it were not the main design of their *covenanting*, let them at last act to another sense, let them restore the *Church lands* and *estates* which they have without Law and against all justice taken from the *Bishops*, and the *Clergy of the Church of England*; Let them do justice, love mercy, and walk humbly with God and man, to their Kings and Superiours in Church and State; These we know the Lord requires, and no new *Covenants* in any thing contrary to these can be *sacred*, or accepted; whatever *solemnity* or *sacredness* of *Terms* be put to it, which the *Libeller* repeats, pag. 17. They are but taking Gods holy and great Name in vain, like putting gilded frames to

ill wrought pictures, will you deal factiously, seditiously, rebelliously, perjuriously, treacherously, unjustly, cruelly against God and man, against Religion, and law, and reason, and humanity, and common honestj? will you to oppresse Men, Christians, Ministers, yea Fathers, and all the excellent Bishops of such a Church, yea and the King himself as nursing Father of those Fathers, tearing asunder all bonds of Law and Government civil and ecclesiastical, and yet pretend the taking of a sacred Covenant, and come into the house of God, and cry, the Temple of the Lord, The Temple of the Lord are these, and we are delivered to do all these abominations? Hear O Heavens, and be astonished O Earth; Ask any Christian Church, ask any Heathen Senate, if the true God of the first, or the imaginary Gods of the second, will accept of such bonds, federations, compacts, or Covenants, taken in such a sense, to such a design, and executed to such uses, that sacrilege may be consecrated, that robbery of God, of his Son Christ Jesus, of his chief Ministers and Servants, may be set up on an high place, and all Israel go up to worship it; that Dr. Burges his image may have as many venerators as the name of Cain and Judas sometimes had, while such a Libeller as this sounds his lowbell instead of a Trumpet, and cryes, Come buy Bishops Lands, bow down and worship this golden Image of refined Sacrilege: q. Is this that

(*Jus fasq; animi, sanctiq; recessus,*

*Mentis & incolatum generoso pectus honesto,*)

generous justice, & just generosity which the Heathen Poet calls for, as the most welcom *Sacrifices to the Gods?* We read in Scripture & elsewhere of some

*super-*

*superstition so cruel, that it perswaded Fathers to Sacrifice their Children to the Idols or Devils ; But we never read any Law so barbarous that required Children to sacrifice their Fathers ; Dr. Gauden doth aver this prodige to be the product of this age ; For Protestant Professors and Presbyters of the same profession to persecute, impoverish, oppresse and destroy Protestant, yea and excellent Bish[ops], yea and their sacred authority, and their whole succession, That the patrimony or inheritance of the Church might fall to some destroyers share, either by way of gift or dog peniworths and reward for their good service, or by getting such as proclaim neither buyers nor sellers to have any strickt conscience.*

§. But here the Libeller very gravely asks leave to say a few good and true words, as much as can be against himself, and so nothing to his design ; For the next breath he is at it; *that in this age no Orthodox and reformed Christian, Presbyters or people did persecute any godly Bishops ; Habemus consistentem reum,* very true ; for though they were many Orthodox and godly Bishops, yea one and all of them who were persecuted (if plundring and stripping them of revenues, honours, houses, authority and office, be persecuting ) yet Dr. Gauden believes, as much as the Libeller, that this was done *desistately* by none but Christians of Heterodox judgement, and most deformed manners.

§. But the Bishops must be blackned, therefore the Libeller *criminates* some of them as charged with *Treason* ( but never persecuted, it seemes ) nor proved against them, nor punished on them as *Traitors* ;

The Libel-  
lers good  
will to  
Bishops and  
their Lands;

tors; Hence he concludes (as if the spirit of Korah, Dathan and Abiram were in him) that all the other Bishops in England were ungodly men, who sped, he sayes, the worse by the others means, and he dares to vye for the whetstone, by saying he knew not how godly any Bishops were; Yet afterward by a mendacious and treacherous memory, confesseth, No doubt some of these Bishops, whom Dr. Gauden commendeth, were learned and pious; (yet all persecuted) resolve your own contradictive riddle wretched and obscure Libellers. In verity or charity he could not but know what he denies to know, if he knew no good they had done, yet if he know no evils they had done, he might have given candid Testimony of them; for sure the Libeller (whoever he is) can be no stranger to the Bishops of England, besides Bishop Juxon; doth he know they were Hereticks, or Schismaticks, or Simoniacks, or, Sacrilegious, or Oppressors of innocent men, or licentious livers? have they needed any compurgators? have they commuted at any time? have they sold or bought Church Lands? Have they sought to overthrow Church and State, Kings and Bishops Laws Ecclesiastical and Civil, all magna charta? have they raised tumults or stoned any Presbyters from the assembly members from the Parliaments? yea have they not been many of them, most of them, all of them, either unblameable or very commendable, or indeed admirable men, for preaching, writing, ruling, living, suffering, and dying, such as are now at rest in the Lord, and above the slanders of such a felleous tongue and pen (to borrow and report one of his words upon him).

§. Weary and tired at last as a mad dog, he yet pants and jogs on, he *somes and snaps* as he passes, at Laud, Bishop Pierce, Dr. Wren, Dr. Goodman and Williams, with some other *Capricious Pragmatick*, as he calls them, for crying out ( it may be less discreetly than became their gravity and constancy) to King and Parliament, where they were every day ready to be stoned, or pulled in peices by tumultuary rabbles ; When none but supreame power could preserve their safeties, honours and lives ; I believe if this Libeller or his dear Dr. Burges had been in their case, he would have roared louder then Mars did when he was wounded by Diomedes ; No other Bishops ( he saith ) but were honored, if learned and godly indeed ( of which qualities this Libeller is a sad judg ; nor do the words become his toungue or pen , if the world mistake not the man and his communication ) They were honored, even they, such as Bishop Hall, Bishop Winnifs, Bishop Prideaux, Bishop Westfield, Bishop Browning, yea and Bishop Usher too ( for he had Carlile in Cumberland for his support ) these were honored, that is, all their Church revenues, houses, lands, profits, honour, Office and authority as Bishops, were taken away ; I have known some Bishops ( as good as the best I have named) desire and accept of ten pounds to relieve their distressed Estates, yet they had neither wife nor Child ; If this Libeller and his Dr. Burges were come to be thus honoured, sure the English World and London and Wells would rejoice to find great merits so justly and amply rewarded ; Not so much for their supposed Treason and Tyranny and ruffling and ceremoniousness, which the Libeller falsely imputes to the

the English Bishops as for their sacrilegious cruelties and impudent calumnies against worthy Bishops, and in them against the whole Church of England and Clergy, against the King who preferred them, yea and against that God who bestowed excellent gifts and graces on many of them, whose Names shall be as a pretious perfume to all ages, when this Libeller (if it were worth knowing, or he durst own his evil and abhorred self) will be as his Carcase, best when buried and hidden, being so putrid that no Egyptian confectioner can make it into mummy.

*Dr. Gaudens  
special re-  
plies to Mr.  
Grafton.*

¶. Having thus freed my self of this Libeller, and left him either to snarle or lick his wounds as he pleafeth; I am not to slight Mr. Grafton, by leaving him without such an answer, as he may in justice and civility expect from me, though he hath some hony as a Bee, yet he hath his sting as a Presbyterian wasp; But he is to be treated different from the hornet of the Libeller, whose aime is to drive and keep all Bishops, Deans and Prebends out of their Lands and Housers, as those little, but fell Insects did (armed with Divine vengeance) the Cananites out of the Land.

¶. Mr. Grafton instead of proving the Covenant (as to the Presbyterian fence and design against Bishops, &c.) to be ratified by any precept in the New Testament, or examples of any Christians in succeeding ages, flies to justifie it by dictates of Nature, by parallels, discoveries of the Old Testament, by politick Arts, befitting any people or Church National. ¶. Truly on the same grounds that so much by his or others decryed with (&c. in it) which excluded Popery and confirmed the already

already legal and settled Episcopacy of the Church of England had been as lawful and sacred as this Covenant, and in some respects much more allowable, because that it disfeized no honest man of his free-hold or Estate; But the Covenant did many in its consequences at last, that was against Innovation and Presbyterian usurpation, contrary the common Law, and all Ecclesiastical Canons; This in some mens aim and sense and endeavours sought to bring in both.

§. After this light shuffling, Mr. Grafton makes <sup>Mr. Graftons</sup> queries, which answer themselves, but prove nothing against Dr. Gaudens assertion, (which is, that no erigents of Religion ever did put any Church or Christian subjects upon such a way of publique Covenanting, without and against their Sovereigns assent, yea and to alter Laws established, and ancient excellent customs in Church and State;) Prove this good Mr. Grafton, in any time of the Churches prosperity or persecution; what Synod or Counsels, what Senate, what Parliament, what Christian Peopl: & subjects to any King, or Emperour, Christian or Heathen, ever thought of covenanting against the Laws established against the Emperours express command, or against the Bishops and government of the Church, who were of the same faith and profession; I know the Novatians, Donatists, Arians and others, oft conspired against the Orthodox Bishops and Presbyters, but still even these Schismatics, and Heretics, had their Bishops and Episcopacy as the Christian and Apostolick method of Church government, no lesse universal than constant, and necessary in the Church, as much as Ma-

gistrates are for Cities, or Masters for Colledges, or  
Cheiftains for Armies, or Pilots for Ships) as St.  
Jerom speaks.

Mr. Grafton  
patern from  
the holy  
league or  
Graffon fai-  
son in France.

§. Next he poorly, not like an *Eagle* but a *meincer bird*, stoops to feed upon that *long a goe dead and noysome carkass* of the, so called, *holy league intrance*, as a very exemplary paralel for his *holy Covenant*, & a kind of *directory* in Christian Policy; Sure he might have found other, more *specious* paterns, but all of this *last century*, as that in *Spain*, when *John Padilla* who was a godly *Mister of mis-rule*, engaged the faithfull people to rebel with him, so that that of the *Gruenes*, as they called themselves, in *Flanders*; So that of the *Bohemians*, and possible some others of the like sort, much after the tune of *Massanello* and the reformers of *Naples*.

§. All these, as they had much of *sower leaven* and popular faction in them, so they were very *fataley ruinous* to their *authors* and *abettors*, no way advancing either good of *Church or State*; Having no better effects than as yet we in *England* have found and felt to our cost by the *Covenant*, either taken or kept in a *Presbyterian* sense.

§. After this Mr. Grafton stranges at Dr. Gaudens not finding the like *lineaments* in the *Covenant* ( if distorted to a *Presbyterian* sense ) as are in the *Baptismal Covenant*; The *inconsistency* is plain, and fully explained in Dr. Gaudens answer to the *Libeller*, if as *Baptisme* binds us to *imitate* the *humility, justice, meekness, patience, subission, crosses and charity of Christ*, so this shall oblige us to *injustice, oppression, faction, sedition, sacriledge, schisme and Iliades of miserable Innovations*, contrary

Mr. Graftons  
fad paralel  
betwixt the  
Scotch Laws  
and the  
Baptismal  
Christian  
Covenant.

trary to well established and tryed Laws, for Government in Church and State ; At this rate the Covenant will appear with a witness, as Dr. Gauden truly suspects to be a piece of policy rather than piety in some men, and to have more of the Jesuite than of Jesus ; of Matchiavil then the Gospel ; of Barbarity than Baptisme.

¶. Do not say if so found you will renounce the Covenant in any such sense or intent or practise ; Possibly Mr. Grafton is as confident and as innocent in his intentions as Josephs Brethren were of stealing his divining cup ; But open some of his Covenanted Brethrens sacks, and you will find there very much contrary to the Baptismal vow, against flesh, World and Devil ; The Estates of innocent men, Bishops and others by no Law forfeited, yet taken from them ; Which Church Lands, yea all well nigh sold, this famous reformed and flourishing Church grievously deformed & shamefully robbed ; This whole Nation injured, and abused, the late glorious King hereby tortured on the racks of Schisme, Sacrilege, between convenency & conscience, between honour and safety, living and dying, between setting up Presbytrey against his soul, and destroying Episcopacy, against all justice.

§. Good Sir, were we Christians of England baptised into these puddles ? Or were we not rather washed from these filthy abominations as Christians and subjects, did you Covenant against these ? Also against all Schisme, profaneness, superstition, & whatever is against the power of godliness, why did, and do you or any men act then or now to bring in Presbytery, which is a potent and pregnant Schisme in the

Church and State of *England* to be sure ; Why do you *Covenant* confusedly at once, against evil and good, against use and abuse, against what may be *unlawfull* in fact, and the very good *Laws* themselves in force ? Whence hath all the *vastation* of Church and state, the profaning of Churches and Church-men and all things sacred risen of late years ? By what *sluces* opening have all these innovations *flowed in* upon us, and so long prevailed, till of late , by a *miraculous revolution* of divine mercy to the King and Kingdome and Church, we have seen some period to the malignant influence of modern comets.

§. If the *Covenant* be against all these *inordinate lusts* and *violent actions*, in which so much of flesh, world and Devil are to be seen ; Speak O you godly *Covenanters*, let us see your good meanings by your good works, else, *quid verba audiam quum facta videam* ; First cast out Beelzebub and his Angels out of his & your usurpations, out of your illegal & sacrilegious possessions, restore by the same loyalty as you have done the King, the Bishops and others to their rights, restore the Church of *England* to its pristine Order, Authority, Honour, and Government; Submit to these *licitis & honestis*, that have the rule over you in Church and state under God and the King ; Let us have no more if and ands, nor Presbyterian policies , and Independent projects , which are endless and every day given to change, as the populer wind blowes ) cease to do evil, and learn to do good ; Let us see the good tree by its good fruits, this do & let the *Covenant* live, in a subordination to Gods word and the Laws of the Land,

yea

yea, and the Catholick judgement and custome of the Church, in point of venerable Episcopacy, assisted by a full ordinate Presbytery; By this you covenanting Presbyters shall be known to be ingenuous and honest men, and if credit more than conscience do yet check you from chearfull submitting to your lawful Governours the Bishops, in active and filial obedience; At least let them have your plent and passive submissions; Truely they are more afraid of you, whose Presbyterian chastisings have been very cruel, than you need be of them; Let the Laws be the measure of your subjection (though they were not of your Empire and Covenant, as they must be of Bishops authority and rule; Thus you will soon agree, but do not think good Mr. Grafton that you or your party as good Presbyters must correct Magnificat, or rule Church and State, know your own last and proportions, it may be you see your selves in a false & flattering magnifying glass, as if you and your party and interest were more considerable than indeed you are; There is a way to please the most and best of all sorts of godly Ministers and sober people with restored and regulated Episcopacy: with doing Bishops right, and neither Presbyters nor people any wrong; which way I believe the Kings wisdom will take, and all good Bishops will follow; Do not think by stickling for the Covenant in the rigid sense of some men, against justice, reason, law, and religion and all antiquity, to engage all in a new war, or eternal broyle, onely to gratifie a faction; This hook will catch no more fish, the bait is gone, and the bare hook appears, the Scotch have had their

their belly full of the Covenant.

Mr Grafton  
popular val  
expressi n.

§. This (Mr. Grafton) is no *sophistical ratiōn* (as you list to write) but an *honest, plain and serious* perswasion to you, and all *your party*; We must not, we will not, and by Gods help we shall not be *miserable* a second time upon a *presbyterial ad-venture*, and the novelty of any such Covenant; either bring your *Covenant* to good old *Christian Principles* and legal practise of *England*, or it must and shall be *nullled* so far as it *differs* from them; nor have you dust or smoak enough now from *armies* or *tumults* to blind the peoples eyes; Nor will it suffice with a *popular oratory*, to pretend that the *late Episcopacy in England* was a *vain pomp or glory of the world, &c.* §. You may say so of all *worldly glory*, compared to higher excellencies, or if *vainly used*; But if well and worthily enjoyned to know that you never *covenanted in Baptism* any more against the lawful estates, honours, authority, and ornaments of *Bishops*, than you did against your own *Bever hat*, or *Silk stockings*, or your *silk Cassock*, and *fine Gloves*, or your *good cheer*, and *City feasts*, or their spruce and decent *cloathing*, or your *power in your family*, as a Father, Husband and Master, or your *authority as a Minister in your living*; abuse *these*, and you sin against your *Baptism*, but use them all well, yea and a great estate, yea and honour to boot if you can get them; I believe you will not see any *Munkish scruple* in your *Conscience* against them, nor any godly cause to take a new *Covenant* against the very use of them, because they have been and may be abused by some men.

§. It

§. It is then a great mistake in Mr. Grafton, to say that Dr. Gauden declared Episcopacy in its wonted eminency, to be a tradition and universal observation; It was so indeed in all ages and places till of late, but not only so, it hath further stamps a divine and impressions of divine order and wisdom, of Scripture precept and Apostolick pattern, of all right reason, order, prudence, policy, and due proportions of government; But the first of universal custome and consent is not to be despised by any sober Christian, for it gives a great cloſſe and lustre to the canon of the Scripture, to the Lords day, and to Infant-Baptism as well as to Episcopal eminency.

§. All which, and not only this of Episcopacy, are owned with all due respect to the veracity, fidelity, custome and constancy of the Church of Christ, by all Episcopal Divines as much as Presbyterians, not excepting the Lords day; if Mr. Calvin and his followers be counted Presbyterians in your sense, who are you know not very strait laced, as to the divine right of the Lords day, by way of any divine Precept confining it to the first day of the week.

§. Mr. Graftons many light touches about Bishops and Episcopacy, as to the name, office, degree, order and authority in Scripture, is to begin a new and large dispute, in which no man can well receive satisfaction, that denies credit to all the testimony of Antiquity, all Fathers, Councils and Historians of the bytary. Church and others; They best interpret any ambiguity and confusion of names in Scripture, they best shew the distinct offices in the Church, the successions of the officers, the difference between the community

Grafton p 24  
Episcopacy  
not only a  
Catholic  
custome and  
tradition, but  
Christian  
institution.

The many  
judgments  
for Episco-  
pacy and  
prejudices a-  
gainst Pres-  
byterians.

community of *Christian duties* as Professors, or believers of the common *verity*, and the *specialty* of office as *preachers*, or *Ministers* in common, and the singular *eminency* of *Bishops*, as *Rulers* or *Governors*, in the *Churches* order and policy, who have ever been the *chief conduits*, *conservators* and *derivators* of all holy orders, discipline, and government; Nor can Mr. *Grafton* instance one age without them.

§. His agnition, if it will hold, is ingenuous, and that which Dr. *Gauden* waits for; namely, that the *Covenant* is not levelled against any real excellency (of abilities, gifts, graces, authority, estate or honour) in the *Bishops*, but against an *unwarrantable* greatnessse, power, and authority, either assumed by them, or attributed to them, without and against the *Law* of God and man; very good, we agree, let the word of God and its patterns, let the *Law* and custom of the *Church universal* be the measure of this *Episcopal dignity, power, and authority*, see what it was in *Ignatius, Irenius, Tertullian, and Cyprians* times, and the first 600. years, but let not every private *Presbytery*, or petty fraternity summon *Bishops* to their tribunal; if *Bishops* do arrogate or act beyond the *Law*, the *Law* hath its coercion for their extravagancy, as well as for *Presbyters*; what the *Law* gives *Bishops*, and they have enjoyed these many hundred years, it is very *envious* and *insolent* in *Presbyters* to call it an *unfitting honour*; And it is no leſle injury, that's high *injustice* and *sacrilege* to exclude them from their right, or to rob them of them by *violence* and *faction*; which I see (for all his good nature by fits)

Mr.

Mr. Grafton will be ready to do, if he have a party once again strong enough to *vail* (as he viley expresseth it) that *pompous* worldly state and wicked superiority which *Church governors* had obtained, one instance of which pomp he gives (more like a *rustick pedant*, or *mechanick Plebeian*, than a civil Gentleman, or a well bred Scholar) in the *Lawn sleeves*, I suppose he means the *rocket and chymer* too, which *Bishops* in *England* do use.

§. *Et pueriliter nimis, & scurriliter satis*, is this your gravity and oratory good Mr. Grafton? Is this a sin, or fault, or shame, or an unlawful pomp to be found fault with in *Bishops*? Have you no greater instances of your scandals from their cloaths and ornaments? It is a very hungry fly of *malice* and *envy* that lights on these neither *costly* or *flaunting ornaments*; I confess I never saw any such glory in them, but rather have wondred how our ancient and reformed *Bishops* in *England* did not chuse to themselves some other mens grand, masculine, rich, august, and venerable garments and attire, nearer their *Doctors gowns*, or the *Parliament robes*, or the *Judges vestments*; Truly to me these white habits ever seemed rather Arguments of *modesty*, *humility*, and *simplicity* in *Bishops*, than of pride or pomp, for to expresse (as some fancied) by the white linnen *brest-plate* and sleeves, *candorem pectoris*, *castitatem corporis*, & *charitatem operis*; The candour of their mind, the chastity of their bodies, and the charity of their works. §. Alas, is your pique at these poor things, that are so near a kind to rags and tiudar? Truly this petulant passage argues a more vulgar, trivial, and *Plebeian* spirit,

<sup>2</sup> Gr p. 25.  
Mr. Graftons  
great scandal  
against Epit-  
copacy from  
lawn sleeves  
and other  
Bishops or-  
naments.

than I wish in Mr. *Grafton*, or any man that means well : The Libeller is not such an Idiot as to think God pleased with black, and offended with white ; Nor hath Mr. *Grafton* cause to suspect so by the Angels appearing, or the Emblems of Christ's glory and presence in his transfiguration ; Are there not some that will quarrel too at your girdle, and cassock, and gown, if you dare use them ? Is not the custome of any Countrey made the Law of its fashion, and therefore thought comely because customary, the fancy being reconciled to all things by the *lenocinium oculorum* eyes intercession, and wontednesse to behold them ?

¶. Truly it is high time for you to give over pumping up your malice against Bishops and Episcopacy, for you now draw the very dregs of infantile effusions ; Did your Covenant blanch at these toyes, no lesse than at other *innocent Ceremonies*, more than at bloody colours (in comparison) I pray God you may never find greater faults in Bishops, or spots in the English Episcopacy, than the perspicuity as you call it (it may be you mean conspicuity of their lawn sleeves) I doubt not, but they may last with honour in this Church, after you and I are in our winding sheets ; Nor shall you want proof either of the antiquity of these *vestes candidæ in sacris*, the use of white vesture in the Christians sacred solemnities, or of the constant and un-interrupted succession of Bishops, as chief Governours of the Church, above Presbyters in all ages, though with their confesse assistance, and brotherly counsel of the gravest of them as occasion required, which Dr. *Gauden* is so far from refusing

refusing, that he is ambitious of it, after St. Cyprians modesty and humility, who yet was a quick vindicator of his Episcopal eminency and due authority, against any factious Presbyters, or Deacons, who were not so soon to be found in their Parochial livings by many hundred years, as Bishops were in their Cities and Dioceses, from which they sent their Presbyters into the Countries, as occasion required, which Bishop Usher and many others have proved so clearly to them, if you list to read, that I need not here adde my Candle to their Tapers.

¶. Mr. Grafton's close or farewell to these oblique reflections upon the Covenant, consists onely in repeating some of Dr. Gaudens words, and begging not proving the question; so concluding mysterially against Dr. Gauden, who affirms and demonstrates beyond all rational and conscientious reply, that if this Covenant's sense and import be not reconciled to the established government of the Church of England according to Law, to the legal and just rights of Bishops, to the Kings Supremacy in things Ecclesiastical, and to every Subjects duty or allegiance, as to his obedience according to Laws of God and man; It will follow, that in good earnest, there can be neither Law of God or man requiring, imposing, or comprobating any such Covenant to be so taken or kept; So understood as Mr. Grafton and the Libeller seem still to urge it, against the just rights of Episcopacy in England.

§. This notwithstanding, he as boldly as blindly concludes, by a very weak and womanish flash, that the Boanergesses of the Presbyterian party will find cause to cry out against Covenant-breaking, nor are

Mr. Grafton  
begs and  
concludes  
what he ne-  
ver proves.

they more willing than Pharaoh and the Egyptians were to go to the Israelites, to release the credulous consciences of the vulgar from those superstitious, injurious and disloyal bonds, by which they have captivated them to the interests of Presbytery, in order to rob, and spoil, and destroy Bishops, that were most worthy men, and to extirpate that Episcopal government and authoritie, which is in England, conform (as to the main) to the custome of all ancient, primitive, and purest Chur:hes; and to change our Laws civil and ecclesiastical, which are so long woven together by a succession of 500. nay a 1000. years; And lastly to impose by will and force, by vulgar importunity and popular insolency, such Laws, Rites, and Government Ecclesiastical, upon King and Parliament, Clergy and Laity, Nobility, Gentry, and Commonalty, as shall seem most convenient to salve the credit of some sticklers for the Covenant in their rigid and unlawfull Presbyterian sense; And all this ne videantur errasse, that these Masters (forsooth) may be honoured before a few people, our Laws must be all unhinged, our Church government subverted, the King endlesly molested, Heaven and Earth Church and State must be embroiled, and a Covenant, which hath neither Gods nor the Kings authoritative stamp upon it, must tanquam e postliminio be revived and urged again to such a strain of innovation and alteration in Church and State, as is neither consistent with equity or charity, reason nor religion, true piety or Christian policy, no nor with common honesty and humanity; And all this to make good the retreat of some presumptuous or superstitious Presbyters

Fresheters, whom it would become much better to see with shame, and own with sorrow their *ametrys* and *transports*, to recant and renounce their popular and factious both opinions and practises, to deprecate the rigor of the *Law*, and the Kings just severity ; Not to incroach upon, or abuse his great clemency, But to acquiesce humbly and thankfully in these gracious *remissions, indulgences* and *reformations* which his Majesty was and is willing to grant , And had declared so much long ago, to the great satisfaction of all honest and sober men, if the immodest and unsatiable importunitie of some fidling men, had not by the Kings *concessions* hightened their factious demands.

§. Nor shall Mr. Grafton, or any man of conscience need to go further for a just and ingenious resolution of the *Covenant*, than it self, whose sense, operation, influence and obligation, is so limited by its own general words, that no man is permitted, as he cannot justly be obliged, to act any thing in prosecution of this *Covenant*, further than is agreeable to the Word of God, and the duties of his place and calling, of which the *Law of the Land* is the bound and limit ; if men cannot actively conform to the Laws of man, the Law of God commands them quietly to submit, with patience and peace, without murmuring, Sedition, Faction or Rebellion ; To begin or foment, which I suppose no honest man can *Covenant*, and I am in charity prone to think this *Covenant* intended no such thing in many mens sense, I am sure it cannot bind any man to such desires, endeavours or practises, if it do by any letter of it, capable of no better sense or interpretation,

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bound to its  
good beha-  
viour.

tion, to be sure it is so far void and null, nor can it be called a breaking of that Covenant, which did and could never bind men; For nothing binds the soul or conscience of any man, but Gods moral ties and commands; Or such spontaneous and particular vows of our own, as are conform, not any way contrary, to those general obligations of Gods will in his word, and in right reason or principles of common justice declared in the Laws of the Land; All beyond, besides or against these, is either impious, injurious or superstitious, and so can be of no validity to the judicious Christian.

The Libellers ob-  
stinate hard-  
ness and im-  
penitency in  
hsiforth  
proposition.

It is now time for me to return to my Libeller, and to see how ingenious a confession he makes, having been put, by Dr. Gauden, upon the rack of right reason, the *Laws of the Land*, the Catholick custome of the Church of Christ, and the rules of true Religion, which suffer no man to bind his own or anothers soul, beyond that morality, piety, loyalty, justice and charity which they joyne.

§. But he sturdy and obstinate to the death, and resolved to make good his own, and the interest of Dr. Burges, as to his purchase or hopes of Church Lands, and is so far from confessing any thing just, honest, penent or ingenious, that although his skin be almost flead off, and it only sticks now (as a rabbets) at his head and ears, yet he kicks and flings and bounds very desperately; yea he very pertinaciously bellows out his fourth proposition, as some Popes did their Bulls and brutish thunderbouts of undeserved excommunication, threatening all with destruction here; for it seems he hopes to raise an

Army

Army and encrease Dr. Burges his quondam troop, to a legion.) Nay and damnation hereafter, as if he had the keyes not only of compurgation, but of Hell it self; And all this terror must come upon the English World, King and people, Bishops and Presbyters, if they do not constantly and conscientiously obserue the Covenant, even as to the point of exterpating Episcopall Government as by Law established in England, although there be nothing in this Hierarchy or Church-Government proved contrary to the word of God, as the power of godlines, or the custome of Primitive Churches, or to the rule of right reason, or the measure of true policy; Nothing against faith or good manners, if any little things be amiss, excessive or defective in the constitution or customary execution of that Government, they are easily supplyed or reformed by godly and wise Bishops, or good Laws.

§. Yet upon point of damnation this Covenant must be obserued, even to that Presbyterian rigor of sense and effect, which is evidently contrary to the duty of Christians and good subjects; as to your obedience due to the Laws established, to the King as supreme, to the universal good customs and order of this and all Churches heretofore; Contrary also to that both charity and equity which is due from all men to one another, not to deprive any of what Estate, and honour, and authority they are lawfully possessed of, and which they have no way forfeited.

§. And all this must be driven on after long troubles by vertue of a Covenant, which neither God nor the King, nor our Laws ever enjoyed; nor the example

example of any famous Church commended, nor any prosperous or pious events and successes have endeared to the Nation, nor one half of the Nation ever took ; And few that did, ever took it or intend and desire to keep it in any such *an Episcopal sense* ; The generality of all people, Nobility, Gentry, Ministers and others, (no less than the Kings declared practise, testifying, that they desire to be governed in Ecclesiastical affairs ) and by good Bishops, according to the good Laws and customs of this and all ancient Churches.

§. But this head-strong and bold bayard (the Libeller) is yet so hard-hearted or hard-mouthed, as not to check at this sharp bit and bridle, put into his mouth, and the whole Nations, by his denouncing ( as from the Troops ) destruction and damnation to all England that keep not this Covenant to his sense, that is, so as may save the stake or adventure of Dr. Burges and his associates in their purchase of Bishops Lands, &c.

¶. Yet here he stops, and rebounds a little at his own insolency , which crying out *durus sermo*, this is a hard saying, and so indeed it is worthy of so hard an heart, and forehead, and hand, as this stiff-necked and impudent Libeller bears about him.

§. The learned and most Scholastical disputant Dr. Burges, hath an answer in his *paraox of Sacrifledg* which very handsomely eludes, as he thinks, all those many condemnations and curses, those sacred, solemn abjurations of old used and affixed by many Founders and Doners of Lands and revenues to religious and charitable uses, by which to deter all covetous

covetous spirits from adventuring injuriously to alienate from, or deprive the donors of those gifts ; He there very briskly avoids those Thunder-bolts ; what that saying, The curse causeless shall not come with more sophistry and fallacy than conscience or justice in many of these cases, which he aims at, especially as to Bishops and Church-lands, in which he was deeply engaged.

§. And may not Dr. Gauden with the good leave of such a purchaser, make use of his expression, in a case much more clearly, honest, just and conscientious ? Neither destruction here, nor damnation hereafter shall ( as to the merit of this case ) befall those who do not ( as they ought not by the Laws of God or man ) observe or keep that Covenant taken, Sep. 11. 1643. in such a sense as is destructive to that Primitive, Catholick, Christian, and legal Government by Bishops in the way of Episcopacy which was then by Law settled in England, and ever was, as to the main of its order, authority, and policy in this, and all Churches since they were Christian.

§. His 1. Argument, ( which must be the anvil and hammer by which this Cyclops or Boanerges must forge and enforce his Thunderbolts ) is ; God will require performance, and severely punish the breach of a covenant, if made between man and man, ergo, of this &c. The Libeller was never taken for a good disputant, no more than Dr. Burges, else he would have limited the major to only Lawful Covenants between man and man ; Such as are of things in our moral power, neither to Gods nor mans injury ; Else that proposition is a rankly false,

No damnati-  
on to those  
that keep  
not the Co-  
venant in a  
Presbyterian  
sense.

Lib: pag. 21:  
The Libel-  
lers vain ter-  
rors and  
curses.

and fallacious, as its proposers aims are.

2. He must prove the minor proposition, that this Covenant which he so urgeth to be observed, in a sense destructive to the Episcopacy of England, established by Law, is in that sense, notion and design, lawful; Or reconcilable with the duty we owe by Gods and mans Laws. 1. To the King as Supreme. 2. To the Church and our Countries honour and peace. 3. To the glory of God, in the well Government of this Church. 4. To the reputation of reformed Religion. 5. To the conscience and care of avoyding Sacriledg, Schisme, and faction. 6. To the justice we owe to all godly, honest, and deserving men, specially Ministers, yea and chief Governors, or Fathers of the Church, as Bishops, whom no man can lawfully Covenant to degrade of their dignity, or deprive of their estates, and destroy, as to their authority, any more than their persons or life, contrary to Law, No more than he may thus wickedly, cruelly and unjustly act against them; which injuries by some desperate men have been meditated and promoted, of which the Libeller loves not to hear, nor dare he patronize them, for fear of poor Peters his fate.

§. But to palliate the looseness, fraud, and fallacy of his 4. damning propositions, he hastens as if all were Gospel; he writes to prove his hard, but true saying (as he calls it) of vengeance against Covenant-breakers, by induction of some particular instances out of the Scripture.

¶. God confirmed, he saith, the rash fraudulent and inconsiderate oath made to the Gibeonites, and punished Sauls perjurious zeale against them; ergo a Covenant

*Covenant taken, obtruded, urged & in a fence injurious to God and good men, must be so kept, as this Libeller and others design.*

§. The fraud of this sophister lyes in confounding all *Covenants*, as if they were all of a size, parallel and equal, whether just or unjust, lawful or unlawful, with due authority or without it, against things, good, or evil, or indifferent.

1. The League or Covenant made by *Joshua* and the Princes of *Israel* was only civil and secular, not Religious. 2. It was made by the chief counsel and authority of the Nation. 3. It was in things within their power as civil and secular. 4. It was to the injury of no honest men. 5. Though it was rash and unadvised in point of prudence, and those rules of policy, as to war with those Nations, which God had given to the *Isralites*, yet God confirmed it. 1. To punish their rashness and unadvisednes. 2. To preserve the Law and leagues of man-kind, when possibly begun by an honest fraud & surprize, yet afterward deliberately confirmed as this was. 3. God had mercy for the poor *Gibeonites*, as less sinners, or now more disposed to fear and repent than others of the Nations; Therefore though God punisheth their fraud by servitude, yet he will have the oath and *Covenant* made good; Since it was not to the injury of any, but themselves, who might justly, and without sin, bear any diminution put upon themselves in secular and civil concernments.

§. Tell me now (O Egregious *Libeller*) is your case and sense and intended execution of the *Covenant* like this? Begun without, yea against the will of the Supream Magistrate by a part of the

Nation, first taking it upon themselves, and then seeking to impose it on others by terror who were free-men, and over whom they had no such power by Gods or mans Laws; In which sense, if it should still be executed, as the Libeller clamors, it must but confirm and continue those unjust and violent proceedings, which some men did begin and carry on against all Law, equity and conscience, against Bishops and other honest men, against King, Church, State, Religion, Reformation; Compare at your leisure (O Libeller) these cases, Saul and the Israelites deserved Gods wrath for breaking their vow and oath to the Gibeonites; And such Covenanters as you, would have the English world to deserve the like wrath of God, if they either should take or keep this Covenant in your Unjust, Cruel, Factious, Disloyal, Schismatical, and Sacrilegious sense; No, all Dr. Burges purchase of Bishops Lands and all he gapes for, is not worth such a sin, and shame, put by such Sophisters on the Nation.

What oaths  
and Covenants are  
Gods and  
binding.

¶. His second Sophisme is, any sworn Covenant between man and man is the oath of God and this Covenant; ergo Sacred, Inviolable, and Damnable, if broken and unrepented; This the flatterer means, I suppose, and it is granted as true, if it be restrained to oaths, vows and Covenants that are lawful, just, honest, and in our power; The God of truth who keeps his holy Covenant, exacts from man also the keeping of all Covenants taken by us in justice, truth and holiness; But he is far from allowing those Idolaters of Baal-berith, who under pretence of a Covenant, follow lying vanities, Sacrilegious cruelties, and injurious usurpations: To which

which no Covenant of God can bind, nor of men ought to oblige.

§. Here the man *heaps up* *Scriptures* to no purpose, he knows that God as much forbids *taking* and *keeping*, *false, unjust*, and *sacrilegious Oaths, vows* and *Covenants*, as he exacts the *observance* of such as are just: Zedekiah's case is of all other most improper to the *Libellers* purpose, for then the late King's oath to preserve the rights of the Church and *Clergy* holds good against the *Covenant*, if it was to *destroy* and *strip them*, so the previous oaths of *Allegiance* and *Supremacy* bind all Subjects to the laws in force, and accordingly to their obedience to the King, and all others set by him over Church or State.

Zedekiah as a conquered King had taken *law* and *life*, and *liberty*, and *kingdom* from the Conquerour Nebuchadrezzar, for these benefits he is bound to the *peace* and *homage* required of him; He had power by the *Law of God* and *nature*, to accept of these *conditions*, and to *ratifie things* by his oath, which binds him, not onely in *policy*, and by the *Law of Nations*, but in *piety to God*; because in *rebus licitis & honestis*, though the bargain was something hard, yet it was in *things honest*, & in *nullius injuriam*, and in his own power.

§. Let your *Covenant* be brought to this sense of *justice, honesty, and indemnity*, to all good *Laws* and *good men*, you shall not need to fear men with *Anathema's*, or *Presbyterian excommunications*; onely this I must tell you, *Bishops* and *Episcopacy* will then stand, and your Dr. Burges will loose his *sacrilegious purchase*, which none by Gods or mans *Laws* had power

power to sell or buy, as your Dr. Burges knew well,  
*ergo, majus crimen habet*, his guilt with Judas is greater than his gain can be.

*His heaping  
and wresting  
of Scriptures*

§. So that this *Libellers* cunning cumulation of *Scriptures*, and his *Emphatick* urging them, (with I pray mark, and again thus) These are but as the fine words that some *Juglers* and *Hocus Pocus*'s use to their gaping spectators, to amaze them, till they do their tricks, or cut their purses; All these, nor a whole cart load of *Scriptures*, will not enable Dr. Burges to take an unlawful *Oath* and *Covenant*, nor to keep it, or any lawful one unlawfully; that is, with injustice, oppression, and sacrilege.

§. This *crafts-master* and enchanter hopes to *darken mens eyes*, and *eclipse the Sun of Reason and Religion*, by crying *it is as clear as the Sun*, that *God will never put up the wilfull breach of any lawful Covenant*, but dreadfully punish it, even on *Kings themselves*; very true, but that is not the case, nor the sense (*O noble Libeller*) And is it not as clear that *God will punish those that Covenant with sin and death*, that *bind themselves and others with unrighteous decrees*; that *swear with Herod most rashly*, and then for *shame and sense of honour* must keep their oath by a kind of *Heroick cruelty*; and least he should be *forsworn*, he must *murther John Baptist*, whereas *Herod* might have kept his oath in *waies just and generous enough*, by restraining it (as this *Covenant* ought to be) to a *sense, just, lawfull, honest, and within his moral power*.

§. So this *sacrilegious Libeller*, and his rigid *Presbyterian* party, they covetously covenanted, in hope they should extirpate *Bishops*, possess their estates, share

share their authoritie, abrogate all ancient Lawes of Church and State.

§. But this *sense violent* and *unjust*, was not the sense and design of sober *Covenanters*, they declared *contrary*, and were alwaies really under the *salvo's* and *restraints, tacite or explicite*, of duty to God, the King, and their Neighbours, according to *justice*, former *oaths*, and *Laws* in force; Yet still this *Harpy* and his seconds dream of *devouring Bishops and their Land*; No man denies them the *severest* and *rigidest* keeping of their Covenant in all *honest* and *just war*, but to sacrifice the honour, conscience, justice, peace, prudence, and religion of this Nation and Church, onely to gratifie a few greedy corinorants, under colour of the *Covenan't*, upon I know not what tenors of destruction and damnation, that an impudent *Libeller* (obscure, and ashamed to own his name) shall dare to threaten *King and his people* will all this, were to be afraid of (*umbram astini*) an asses ears, as it they were horns; or to expect he will make a *learned speech*, when he *onely briyes most limintably*, he is not to be regarded, though he be the *aureus Astinus* of *Apuleius*, and hath been able to purchase a good *parcel* of Bishops and Church lands.

§. O how pleasant a sight will it be to all honest men, (as in the case of *Crown.lands*) to see these crafty Merchants bite their fingers instead of licking them, when they are by Law taught to spell their Covenant to a sense, that is onely *just, legal*, and *honest*, or else to read it *backward*, to *repent* and *recant* it, so far as it is *inconsistent* with truth, *right*, and *peace*; there is no such charm or bond in any *passages*

passages of it, but they may be easily undone by a juster and higher power than that which imposed it, or spontaneously took it in an unjust sense, and to ends unwarrantable.

His impertinent urging Scripture against Perjury.

§. This scare-crow or oxe of cloouts (the wretched Libeller) still goes on, to set up this wind-mil. of his fancy, as to Scripture severity, against perjury, (like those which are used in gardens to drive away birds from Fruit, by their rattling at every puff of wind) So this man (if he be a man, for he hath the petulancy and malice of the worst of women) fils his mouth with Scripture breath, which the Devil may do, & will do for his designes, only to scare away the Bishops, Deans, and Chapters from resuming their Estates, Lands, and Houses; Secure him but, as to this danger, you shall ride him with what curb or snaffle you please; He is not tender mouthed, as to any oaths, if he be, let him look to keep stricktly those he formerly took, according to Law, and which to be sure bind him to the Laws of God and men.

§. It is as true and trite and not disputed by Heathens, that the divine veracity and constancy abhors, forbids, and will punish severely, both perjury and sacriledg, being both sins defying or denying God.

But as Sacrilege is confined to the unjust violation, Alienation or Dehonestation of things truly sacred, by their Relation, Dedication, or consecration to God and his service; So Covenant-breaking and vow-violating or perjury are measured only by the Lawfulness or unlawfulness of what is sworn, vowed or Covenanted, else unlawful oaths,

oaths, vows, and Covenants bind not, but only to breaking of them : The mills of divine vengeance are as heavy, and grind as much to powder, rash presumptuous, false and unjust swearers, who bind themselves to do wickedly, by taking Gods Name, falsely into their mouthes, by seeking to make God the patron of unjust actions, as they are against those who violate their faith or promise made to God or man in things just and lawful. Nor is there less perjury (*a parte ante, & pone, than retro & a parte post*) forward than backward ; He falls bad enough into the mire of sin, who falls on his face, by taking unlawfull oaths and Covenants to sin, as well as he that falls backwards, by not keeping such as he hath Lawfully taken ; But both the Libeller and Mr. Grafton are shy of this retrospection, how, by whom, to what, in what sense they are bound by their Covenant, least upon due examination they find their error, and be forced to recant, to the great disgrace of their Antiepiscopal party and faction, which having neither law of God nor man, for their design begun with the sword, and carried on with a pretended Covenant, or interest of Presbyters, against Episcopacy.

§. There is yet one thing more that lies in the Libellers way, at which he stumbles, & crusheth (like *Balaam* on his *Asse*) his leg against the wall, where the way is narrow and prelleteth upon him, between the unlawfulness of the matter in his injurious and Sacrilegious sense, and the want of due and supreme Authority to set off his Sacred Covenant, to make it legal, and so National ; The King (*he confesses*)

Mr. Grafton  
and the Li-  
bellers shifts  
make the  
Covenant  
National.

*confesses*) as Father of the Family did forbid it ) not we presume as to what may materially be in it, *Honest, Religious, Just, Loyall and Moral*; No, the King was too good a Christian to deny these bonds, which he knew God, the Laws , and his Majesty had on mens consciences) But all know, that, his Majesty first had just jealousies of the Covenant, least under the face of an Angel of Light, of fair & godly words, Satan an enemy to King & Bishop, might be hid ; And least while men pretended reformation, they might intend extirpation, deformation and destruction. 2. His Maj:sty justly denied, because it was contrived, offered and obtruded, without his Counsel taken. 3. He saw which way some Presbyterians at first did both interpret and intend it, their words and actions Proclaimed their sense of it, against Root & Branch, good & bad, chaff & wheat; Episcopacy no less then Prelacy (for so those Criticks distinguish where is no difference) The envy, revenge, ambition, covetousness of some men, was to be satisfied only by worrying to death the godly Bishops and venerable Episcopacy it self, with the whole Church of England, no Catholick custom, no Laws of the Church and Kingdome, no prescription of a Thousand years, no learning, merit, age, or usefulness may be pleaded, to keep but possession of their own, during their lifes, no not one foot, or pen, or Cottage which belonged to them; as Bishops, or other dignified and Clergy-men belonging to their Counsel and assistance in Cathedrals, must be allowed them ; Therefore the late wise King finding some men thus maliciously to take and execute the Covenant, and knowing the petitions and

The late  
Kings just,  
jealousies &  
refusing of  
the Coven-  
tant.

and expectations of so many worthy Bishops and others for their preservation and his too, and the Churches too ; He did resolutely deny it, yea and died rather than allow it, in that injurious and sacrilegious sense, least under the belly or over the back of the Covenant , as a stalking-horse, the Enemies of this Church and State, Papal or Presbyterian should with their sacrilegious murthering piece, at once destroy the Order, Honour, Glory, Renown, Reverence, Authority and Government of this so Famous, Ancient, Flourishing, and reformed Christian Church, which hath been ever blessed with Excellent Bishops, and by them, and under them ; Nor was any thing ever amiss, but it was either imputable to the indiscretion of some Bishops , and not to the Governments Constitution, or might easily be remedied by their wisdome, piety and charity.

¶. So then the Libeller and Mr. Grafton doth but vapour and flourish, and beat the Ayre with their Flag-staffs without any swords ; For it is as false, that God exacts the performing of any morally or civilly unlawful Covenant, or oath, or that he allows any to keep or stretch a Lawful oath unlawfully ( as if a man should swear to pare ones nayles, or trim his beard, and cut off his fingers ends or ears ) as it is true, that private and personal oaths, morally lawful do bind, though there be no publique, civil or supream Authority injoying them ; But no such private oathes may lawfully be taken or kept in contradiction to, or violation of former publique oaths and Laws, yet binding to our duty, which is the case of the Covenant, if urged to a Presbyterian Anarchical sense , unlawfull and sacrilegious,

against Bishops and Episcopacy.

Libel page  
25.

Of bungling  
Reformers.

¶ After this the *Libellers* belly gripes him, at one Pill of Dr. *Gaudens*, which calls some men *bungling Reformers*; this he sayes is either *Blasphemy* against his God, or *rayling nonsense*; So it is to call *a spade, a spade*, to speak the most pregnant & pungent truths, which many years *miseries* have told us; The *crafty Merchant* will not indure this freedom if it touch his copy-hold, or look squint at Dr. *Burges purchase*; No sober man may doubt of, or deny *a blessed reformation of Religion*, these last 20. years, in which some have risen from the dung-hil to sit above Princes; The monster will not endure *Job* to complain on the *dung-hil*, and to scrape his sores with a *pot-sherd*, whose *miseries* and *Tragedies* all ingenious spectators behold with *tears of astonishment*; if he, and his Dr. *Burges*, can lick themselves *whole*, by hedging in their *desperate adventure* of money lent on the *publique faith*, and so getting a good *penniworth* of Bishops Lands, all is well, though he payed not half the value, as he did not, for the first money lent was lost as well as other mens; His *Gods* that imposed on others a *Covenant of salt*, why did they not keep *their publique faith*? Or why should Dr. *Burges* and some few *purchasers* of Bishops and Church-Lands speed better by their *sacriledge*, than many honest men, who durst not buy Bishops Lands, nor willingly lend any money, but only payd a *Ransome* from popular *Plunder* & *Ordinances* of *sequestration*, as they did many years *axes*; The just Prize which our *worthy healers*, the *Libellers Gods*, or *Aesculapiusses*, had deserved, for the great cure of this

this Church and Kingdom; The first not to be healed by them, till they covenanted and performed the destruction of Bishops, and all legal Episcopacy; The second not to be cured till the Kings head was cut off; Are not these your worthies, your Gods, and worthy to be your Reformers, O aevout Libeller?

§. After all this swaggering, yet the Libeller, as Libel. p. 26. the Demoniack in the Gospel, after crying and tearing and foaming, comes to his senses, and confesseth oaths, if their matter be sinfull, do not bind, <sup>The confessi-</sup> on o <sup>the</sup> Libeller agaist his acciga.  
but to break them, or rather not to keep them; Pray Sir keep in this pound, and keep your Dr. Eurges with you; This will keep him from going with any joy to Wells again, for the Covenant may neither be kept nor taken in any unjust sense, nor can it keep him, or any man in his unjust possession of Bishops and Church-lands; If any men, or the two Houses, or the Assembly, or all Scotland should covenant to take away all mens estates that have red hairs, black beards, blood-shot eyes, and short legs, and these marks should fall on Dr. Eurges or the Libeller, would they not cry amain, such a Covenant is unjust against honest men, upon no valid reason, against law, property, liberty of the subject, and all good conscience; yet are the allegations against Bishops and Episcopacy lesse capable to justifie their being destroyed by the Covenant, than those unlucky characters are of any Zoilus, with Laconick legs and Draconick eyes.

§. The Oxford Reasons reprinted; this Libeller blows away with an easie breath, as leaf gold, or dry leaves, being an antidote as he thinks, against taking the

the Nation anew, and to pervert that onely honest and just sense, which either is in, or ought to be made of the *Covenant*; How gaudy the field is of Dr. Gaudens *Analysis*, your *clinking* and *childish folly* is no competent judge; But to echo to your wit, it will be no very gaudy day to you, or your Dr. Burges, when the *Bishop* of *Wells* comes to his lands, and the *Dean* to his house, out of which the *Covenant*, if honest and just, could not drive them, being legal and uncondemned men; nor either can or will it keep you in your usurpations of their rights, nor them from their just possessions; And where then is all your labouring in the fire and furnace, your blowing with the bellows of faction, to heat the *Covenant* seven times hotter than any honest man either designed, or took it in, or can with conscience and justice keep it? Namely to the utter destruction of all lawful *Bishops* and ancient Episcopacy in the Church of England; but to your comfort (or terrour rather) there is a young man now appearing in the fiery furnace, with the conflicting Church of England, and its afflicted Clergy, Bishops, and others; He appears as an Angel of God, miraculously come hither to relieve both Church and State; He is, and will be their Patron and Defender, he onely is worthy to be their restorer and reformer, who is their King, and worthy to be the son of such a Father.

§. And now, O Nebucadonosor, and Holofernes, (for so this cruel and curst Libeller may justly be called) you may have leisure ere long to laugh and scorn more heartily at the Church of England, as a mother, and at the Bishops as Fathers, when you shall see

The Libellers scorn to own the Church of England as a mother.

see them come *out of that furnace*, which you hoped had quite consumed them, unless you can make good by some means your *horrid menace* of damnation hereafter, and of *destruction* here both to the King and all his *kingdoms*; In which all honest men abhor now such *putid Sophistry*, and frontlesse Sophisters, who ashamed to own themselves in so evil a *cave*, do creep out like vermine in the dark, and appear onely in the *vizard of Libels*, which shew them to be as honest men as those *carnatic sacrifices* were, who durst not but be in *disguises*, when they did that *horrid act*, the *execrable murther of the King*, even of that King who made such conscience of *sacrilege*, and dyed a *Martyr* for the Church and Kingdom; certainly if the *Covenants* words and sense be *ambiguous* or obscure, no oracle (next Gods word) can better tell us what *ought to be* the sense of it than our Laws, and the Kings great example, whose wisdom we now find, after many *miseries*, was as the *Prophesies or Oracles of God*, so much they have been *fulfilled* in our miseries, and now in our *hoped felicity*, by the happy restoring of his Son *our Soveraign Lord and King*.

§. Having thus discharged the Libeller with more *Grafton p. 15.*  
than one *fie* in his ear, and with great flames in *Mr. Graftons*  
his *Conscience*, (unless he have such a crack in his <sup>popular and</sup> <sub>vain fears,</sub>  
brain as may make his excuse from sin, and sacri-  
legie, by his frenzy) The last work is to pay Mr.  
*Grafton* his due also, after the different account  
and rate which he may deserve either of charity  
or civility.

§. His fear (good men) is, least Dr. *Gaudens*  
down-right blows may quite break in funder what-

ever may be of *sacred bond in the Covenant*, and instead of leaving an ulcer of putrid faction, he cut in sunder veins, and sinews, and bones that are sound and good; But this dread of his is in vain, for Dr. Gauden still aims to bring it to the rule of justice by Gods and mens Laws, without which it cannot be sacred; Those are like utterly to break it, who bend it to factious, partial, sinister, unjust, violent, unlawful designes, which make every thing execrable that is so abused, though they be the blessed sacraments of the Lords Supper it self, which some (as in the powder plot) have taken, as a bond and seal of secrecy to their treasons and villanies; I still hope better things of the Covenant, and it shall be the rigid Presbyterian covenanters fault, if they make it to be wholly broken and baffled by their rigid, sacrilegious, disloyal, unjust urging and keeping it, in any presumptuous, superstitious, injurious, seditious, or schismatical sense, against all which the Covenant doth by many words engage them, more than it can in justice, or reason, or law, against regular Episcopacy, or the rights of Bishops, or the Churches honour, or the kingdoms peace.

Of the many  
or few Co-  
venanters.

§. Mr. Graftons note, that the *p.unity* of Covenanters doth not discharge its *obligation*, is true, if it bind to *just things*; and 'tis as true, that the multitude of takers doth not confirm it, if it bind to things *unlawful*, no more than Queen Mary's both houses of Parliament, making a *Covenant* with the Pope and Papacy, did bind the Nation for ever to the errors and superstitions of that profession: Dr. Gaudens argument from the *p.unity*, was to shew how far

far it is from such a National drag-net as took in all, yet are none disengaged from their duties, but bound by ancienter, diviner, and more legal bonds, from which the Covenant can absolve no man, nor enable him to act contrary to them.

§. He is again scratching or clawing the Kings most sacred Majestie, who is never the more sacred for his passive taking or suffering the crosse of the Covenant, unlesse the Covenant were taken, and to be kept onely in a sacred sense, which must be just to God and man, to his own rights as King, and his Subjects in Church and State, against which the King alone cannot take any Covenant which shall be injurious to God himself and others, because the King is a publique person, and all estates have right in his protection, as he hath the right of dominion above all, and for all his good Subjects benefit.

§. For Dr. Gaudens making one of the number of his Covenanters, as Mr. Grafton reckons without his host, so it adds nothing to the matter; for 'tis sure, neither he nor any man can be bound to any thing before, or after such a Covenant, but what is just and honest; but to satisfie both Mr. Graftons and the Libellers curiosity, who go by hear-say, Dr. Gauden assures the world, that he never took any oaths, but those appointed by Law, no protestation, no engagement, no league, vow, or negative oath, And for this Covenant he offered freely to some principal authors of it, his many just scruples and objections against it, both as to its matter and authority; He had some of their answers under their hands agreeable to that sense, in which his

charity was and is willing to interpret the meaning of the Covenant, to reform, not ruine Episcopacy; then he declared publiquely his judgement, for *Bishops* and *Episcopacy*, to be such as now it is; That he neither could, nor ever would assent to the Covenant in any sense, but such as was in his freedome to refuse, and *consistent* with his *former oaths*, the Lawes of the Land, and the preservation of Episcopal government in its just rights & enjoyments, in piety, loyalty, and those duties of equity and charity which he owed to God or man.

§. Further than this Dr. Gauden never approved or owned the Covenant, nor ever shall any part of it, how good soever it may seem in some things and expressions, yet an evil sense must not be covered under good words, nor may godly expressions be afterward wrested to abet ungodly actions: the whole mass of the *Covenant* seemed to be sweetned by those general *salvo's* and restrictions put into it, of having regard in all things to the word of God, and to the duties of mens places and callings, and to the power of godlinesse; Let Mr. Grafton keep to these, and so keep his *Covenant*, for surely these can bind no man to any thing injurious to any honest man, or honest office in Church or State.

§. Of Dr. Gaudens free and publique declaration of his judgement, as to the *Covenant* in general and particular, hundreds (besides God and his own Conscience) are witnesses, and if such a declaration of his sense, what ought to be the meaning of it in conscience and honesty, will adde any strength to Mr. Graftons sense of it, or to the *Libellers* design of making it sacred, not sacrilegious, much good

good do them, I believe they will sooner be drawn to Dr. Gaudens sober Episcopacy, than to their Presbyterian exorbitancy, which he ever openly abhorred, and never secretly complyed with; if he had, it had been as much against his conscience, as against reason, Law, justice, charity, and Religion, and he must have had no peace till he had publiquely repented and recanted such dissimulation, which he abhors as Hell; But none that ever conversed with Dr. Gauden, or his writings, do so much as suspect him to be either Antiepiscopal, or Presbyterian in such a sense, as either the Libelle r must intend by his Covenanting, if he be faithful to his friend Dr. Burges and his purchase, or Mr. Crafton; now openly and most importunately, he freely tells the world, that the Episcopall Government as by law established in England, will never be reconciled to his Covenanting conscience, because he affects either to be over righteous, beyond the sober, just, and honest meaning, applicable to the Covenant, or else over wicked, by being more rigid than the soberest masters of the Covenant intended.

§. His being apt to think the Covenant in his Grafton page Pres'byterian, injurious, illegal and Antiepiscopal<sup>27</sup>. Mr. Graftons sense, looks very like a National obligation, signifies as little, as any other mens thoughts to the contrary, considering the state of the times, and of the Covenanter bond.

2. Houses, when this was first set up in England; at that distance from the King, and in designes so diverse from our Laws, and so palpably for a novelty, and a party set up, first by forraign force and brotherly invasion; The two Houses were not half in each, either of Lords, or of the first chosen

Commons,

*Commons*, how they came so thin God knows, tis sure there was *foul play* on some side, however collective they had been, they had not power to make, or take, or impose any oath contrary to the *Laws of England*, which they were trusted to observe, not to break, nor yet to abrogate, or change without the Kings consent; Nay Dr. *Gauden* hath oft heard that the *House of Commons* have not power to require oath of any, except perhaps of their own members So that the protestation was precarious and personal, not *National*, or *Mandatory*; And to be free, he knew so well the *intrigoes* of those times, (not as one of any faction, but as having *many* in his *observation*, that were the *Jehu's* of the times and drove *furiouſly*) that however many, possibly most of the 2. *Houses* meant, at first better than things after proved, yet he is confident he does those men no injury, who were the cheif *Engines* and *Charioters*, to say they did all things *more out of policy* than *piety*, and by this *Covenant* they intended the advance of a party or faction, not of the publique interest, as it was comprehended and fixed in our excellent *Laws* and *constitutions* of Church and State; (*Ad quas evertendas nemo sobrius accessit*, as *Cato* said of *Julius Cæsar*) to the subversion of which by popular *combinations* and *Covenantings* without the *Princes* or *supream powers* consent no man comes, but drunk with pride and passion, or ambition, or covetousness, or superstition.

¶. For his Sacred *Majesties* sense of it, he can best tell what it was and is, but Dr. *Gauden* believes in Mr. *Graftons* sense, it will seeme rather *sowr*

sorere Crapes to set his teeth on edg, than sweet ones to refresh his Soul. After all this said and done, tis sure neither the King nor any subject can be bound by, or to any sense of it, but what is just; of which, not his will much lelle others violence, but the *Laws* are the measure; Nor shall Mr. *Grafton* be more wary of plunging the King and Kingdoms into perjury, than Dr. *Gauden* is to keep them and himself too, from both perjury (which is to take a false and unjust oath, as well as to break a true and just oath) as also from schisme, superstition, sacriledg, and rigid Presbytery.

¶. What force and terror was used by some Co-  
venanters, Mr. *Grafton* was not then such a babe & suckling, as not to know, if he were, let him read the policies and Histories of these tragique times; Dr. *Gauden* judgeth that an oath extorted by force and fear, only to a mans Private damage, in things of which he hath moral power, doth bind; But not otherwise, nor to anothers injury; For in these cases of sin and injury the fear may betray a mans constancy, yet he must repent speedily and not keep it presumptuously; For as, *Nemo obligetur ad impossibilia*, so nor ad impia & injusta, nor can he (requirere or conferre jus in aliena) get or give any right hereby over anothers Goods, Estate, Liberty, Life, or conscience; So that all those shreds and ends signifies nothing to affix or patch up the Presbyterian sense of the Covenant, against the rights of Biskops and usefulness of Episcopacy in England.

§. He carps at Dr. *Gaudens*, owning the bonds of God, which are moral, to have in them sufficient and indispensable Obligations of the soul, to all duty,

Of oaths ex-  
torted by  
terror.

duty, as if a man were not bound, or not fast enough in Mr. Graftons judgment, by the precepts of God, Law, and terror of his curse, even to wrath Hell and eternal death, until Mr. Grafton hears him swear, or vow, or take some Covenant; all which are but soderings of those moral chains, or as it were hardnings of them, as steel or Iron to a greater toughness; As to a mans sense, and caution and conscience, which sometime need such quicknings, and as to others jealousies who may need such further assurances, however it is a most adamantine truth, that a thousand other vows and Covenants cannot bind the taker absolutely against any thing naturally guilty, Ecclesiastically or politically good, such as Episcopacy is without doubt, good orders, just distinguishing, prudent governing, and meet authority; And so may be useful, yea necessary and so morally good in the way of duty to God, or good to others, or to a mans self; Nor can they oblige us to any thing which is morally unlawful and unjust or injurious to any man, King or subject, which the Covenant must do in Mr. Graftons Presbyterian sense, and superstition, unless he thinks new Covenants without, yea against Law can absolve from, or abrogate old Laws and all lawful oaths; This I hope Mr. Grafton will grant, and this will save Bishops Lands, lives, honor, office and authority, for all the Covenant, which he may keep in Gods Name, so far as it stands with a good conscience, & trencheth not on *an others* just interest in thought, word or deed, and if he cannot, by reason of the rigor of his supposed Antiepiscopal sense in the Covenant, help up venerable

venerable Episcopacy, yet I am sure he cannot be bound to pull or hold it *down*, since this cannot be done but to the great damage of many honest men, to the violation of our Laws and Allegiance, to the scandal of our Religion, as Christian and reformed, also to the Canonization of Schisme, consecration of Sacrilege and encouragement of all Seditious Faction, and disorderly confusion in Church and State; To prevent which, that Mr. Grafton hath yet skill, courage, or conscience, let him cease to be pragmatick, and give leave to wiser men to manage affairs.

§. For *Jeptahs* vow, I do not believe Mr. Grafton <sup>of Jeptahs</sup> thinks *Jeptah* did literally fulfill it, but in a qualified sense of devoted virginity; and few Authors think other wayes, only *Lodovicus Capella*, in a Tract added to his *Myrothecion*, labours to prove it literally fulfilled by the Fathers killing *his daughter*, and offering her a burnt sacrifice to God; a very horrid fact indeed, and seemes so different from the goodness of God, that however that learned man urge the text in Levit. and the face of ☤ or *Anathema*, yet I judge no Saint of God, or true Church of God was ever guilty of such a fact; But God accepted a dedication amounting, as near as could be, of his daughter, short of life.

¶. Gods oathes are for our assurance, to confirm our faith, and help our unbeliefs, as Terfullian expresseth it, *Beatis nos quorum gratia Deus iurabit, misericordia Deo iurabit credamus*, Gods oaths cannot but be true and just and faithfull, ours ought to be so, in truth, Righteousness, and judgment, without falsity, violence, or sinnes; Let the Covenant be so, we are agreed; Let no honest men have cause to

complain that it treads not only on their toes too hard, but on their very heads, honors, offices livelihood and life, then I am sure *Bishops and Episcopacy* will be safe.

A deceived  
imagination  
binds not to  
moral evil.

§. The second suggestion of Mr. *Gauden* is as true, that *Imagination* or mere presumption cannot bind in any Covenant, contrary to what in reason, justice, law, and religion you owe to another; It may bind you, as the sense, reason and measure of your erroneous or *imprudent conscience*, to your own injury & damage, in things of which you have *dominion or moral power*, but not otherwaies; Which truth hath as considerable a strength as you confess the next hath, tis well you own any thing so strong, just, ingenious or religious, the *Libeller* (as a Dragon) devours all, denys all, as if he had the Devils *Chymistry* to turn all he toucheth, even *Scripture it self*, into *Sophistry* and *falsity*; pray keep to this *strength*, it will keep you safe, and your Covenant *unblameable*, let it be in *nullius injuriam*, to no honest mans injury; (Though you may injure dishonest men too, by exacting more *penalty* of them, than the *Law infidels*) much less to the Kings injury, or the *Bishops*, or the Church, or the Nations; keep your Covenant in these cautions, and *fortifications Salva res est*; *viciimus*; I will not give a farthing for the Libeller, nor for Dr. *Burges* his tenure aud *Sacrilegious Purchase*.

Mr. Graftons  
dictatorian  
spirit against  
*Episcopacy*.

§. Yet again Mr. *Grafton* repents and repeals to some his honest concession; And fearing to confirm *Bishops & Episcopacy* in their rights, he quarrels at what are *Bishops-rights & the Church-rights*, can he tell his own *horse and saddle*, or his *Wife*, or his

his house, or lands, or his maid-servant, or his oxe, or his asse, or any thing that is his? and how can he tell these are his? What if a Sceptick denys them, he will bring forth first actual possession and quiet, and for a long time, and many witnesses, and fair deeds and records, will this serve? All these are undeniable for Bishops, and their intrest, and can a Covenant rob you or them of all?

¶. But he and his must have the stating of the object, the regulating, rectifying, reforming, modelling, mending of Bishops and Episcopacy, even till they marr all; Good Sir, give leave to the Laws and our Parliaments and Kings and Clergy in all former ages, and to the Church Catholick to be wiser then you and your faction; you are but of yesterday, there were with them, and there are still amongst the Bishops and Episcopal Clergy of England, men much elder and wiser, without vanity, then you or your Fathers, or your Presbyterian brethren, besides the Episcopal Clergy, and others of their, and the Laws Perswasion have almost as much right and wit as your selves, to judge what is best for them and the Church; Nor are you more zealous in words, to have Government and Governours of the Church, such as they should be, than they are indeed (I engage for one if God and the King call me to that work and office.)

§. True, if you can model a Parliament to your own genius, much may be done for Presbytery; But the English World is not taken with it, you should have given a better cast of your office and skill in Church-work, when you turned up Presbytery trump, whether the King and the Clergy and the 2. Houses would or no, for had they continued full and

free, no Presbytery had peeped in England.

§. The regulating of Episcopacy's easy, if it come not into Presbyterian hands; Trust the King, he is wise and just, and you have found him very benign and gracious, you shall do well not to withdraw his Gentleness, till it break; rather walk worthy of that indulgence his Majesty intends you and others, who pleaded weak judgements, and strong passions or prejudices, but take heed of strong presumptions; the fall of Presbytery (and so it may be you will say of Episcopacy) had not been so great, if it had not like young Icarus flown too high, and melted its wings before it was half over the Sea.

§. The concessions which the late excellent King was ready to have granted, as to the temperature of Church Government by Bishops, are now lost and forfeited by that party, because they then disdained them, they would have all or none, tis not just or fit now they should have very much; however not too much, Government in any latitude is a liquor too strong for most vessels, especially green, raw, and unseasoned.

Grafton page  
30.  
Of Ecclesiastical jurisdiction in  
Bishops.

¶. The next Paragraph of Mr. Graftons is a most factious queri; and not worth any sober mans reply; truly 'tis pity Mr. Grafton is not monitor or remembrancer to King, Lords, and Commons, or interpreter of our Statutes; 'tis faire that very act or Statute for taking away the high Commission, is by very many learned Lawyers (and one I could name, a man without suspicion for any partiality to Episcopacy or Bishops) who yet upon some Presbyterian desires, of London, (probably Mr. Grafton was one of the fraternity) to know his judgement, upon that Act touching Episcopal jurisdiction, how far yet in force,

he

he did very liberally shew me his judicious and learned pains in the point, and concluded for Episcopal jurisdiction, still good and valid by Law, and onely abrogated as to the high Commission-Court, I am prone to think Mr. Grafton knows this story to be true, but it was not for him to tell it.

§. After this Mr. Grafton hath a jealousie least the sin of Covenant-breaking may fall upon the Nation, but sure there is no fear of National perjury by doing right to Bish ps, and justice to Episcopacy, injury, oppression, and extortion, and injustice, and cruelty, sacrilege and schism, are sins also of the first form, and to be avoyded as well as his covenant breach, or national perjury, which is but a popular and fallacious expression, never to be used, till it be proved that the Covenant was a national and legal act; here the words are begged by Mr. Grafton, and applied onely *ad faciendum populum*, not *ad confirmandum veritatem, da populo phlebas;* these are pretty baits for the vulgar, they do neither tempt nor scare wise & sober men, of whose souls safety, and consciences serenity, the Episcopall Clergy have as tender a regard as Mr. Grafton can pretend to, or profess; There is as much fear of a rash Covenant illegally made, violently imposed, and unjustly executed by some men, as there can be of breaking, nulling, or dissolving its injurious ligatures.

¶. But as if Mr. Grafton were weary of words favouring of sobriety, he now again falls into rude Rhetorick, the vulgar and trivial stiffe of old Martinists and the like, which lost the credit of the nonconformists for many years, yea he is not ashamed to aver by a most palpable falsity, that Episcopacy hath

M. Graftons  
fear of a Na-  
tional Cove-  
nant-break-  
ing.

Page 31.  
Mr. Graftons  
unjust and  
unbecoming  
partiality &  
calumny..

hath brought the Reformation to a palpable retrogradation, he means (by the marks he gives some Bishops, who observed or urged some ecclesiastical ceremonies more than some men could bear, or possibly more than were convenient or commanded; Hence till 1640. it seems the Bishops and Episcopal government had run Reformation much backward; well, but when they were forced out of the box, pray how did the Presbyterian fury drive? Did they not highly advance the doctrine, religion, worship, ministry, all holy duties, yea our very material Churches very much; they and those who got up by their means into the stirrup, (and being in the crupper at last shoved the others over the horse head) these set forward Mr. Grafton's blessed reformation, by bringing Horses into Churches, when Bishops could scarce be permitted to dwell in cottages; They advanced reformation by pulling down Crosses and setting up weather-cocks on steeples; They ordained one another Ministers after new forms and fashions, which the Law of England knew not, nor allowed without the formal authoritative and essential words which confer holy orders; The Presbyterians first got into good sequestred livings, and carried on the reformation of their estates very well, they exautorated the Lords Prayer, ten Commandments, the three Creeds, the Church catechism, and all ancient Liturgical forms of this and other Churches; they set up Episcopello's or Bishoppetto's in every Parish, they unlawfully associated, till they were ashamed, scattered, and confounded; They ca-joled and hugged Independency, till that creeping ivy starved the yet tender and weak plant of Presbytery; This hot spur once in the saddle, O what tumults,

tumults, storms, armies, angers, animosities, blond-faced, corrupt doctrines, petulant manners, what irreverence, profaneness, schism, sacrilege, atheism, enthusiasms and endless Egyptian taxes perfected our reformation : §. Who can sufficiently set forth the praises of the *Presbyterian short reign*, or aspiring rather ? It must be left to Mr. Grafton's more florid and affectionate pen, onely Dr. Gauden is bold to think it came as short in proof as in time of the reign of R. Eliz. King James, and King Charles the first, in whose last daies the stripling of Presbytery, instead of a Primmer and a fescue, got a beard and a sword, yea and a forraign vizard, and a dagger ; It had indeed long affected a royal scepter and a Crown, and pleaded a right at least to Christ's scepter, but the former Princes and Laws severely rapped off its sawcy fingers ; but the last excellent King lost his head in this *Presbyterian* fray and quarrel, which Tragedy some honest and better natured Presbyters did so deplore, that though they had no great hope of his being theirs, yet they wished rather to have had Bishops continued, yea and themselves to have been made Bishops, upon condition the Kings life had not been lost, and Presbytery thereby for ever stained with the aspersions of Royal blood ; for though it were not the Executioner, yet it stood too near the block, and was the first that taught the King of England what it was to be a prisoner, as Salmatius observes, who was himself a kind of mongrel, or ambiguous Presbyterian.

§. Mr. Grafton again wipes his nose on the Bishops lawn sleeves, which I before told him was for want of good manners, but I will forgive him this rudeness if he do not pick their pockets, by and by he is jealous

lous least Dr. Gauden look despiciantly on inferior Ministers; God forbid he should have any undervaluing of any honest ability, or subordinate Presbyters, of whom he is one, and one of the least of them in many respects; Dr. Gauden heartily loves, and tenderly esteems them, if worthy men; only if he find a rigid Presbyterian, he thinks he may be better a Capon without spurs and comb, than a Cock, so crowing, as some of them are prone to do in former years over poor Bishops, and they still fancy England, and London at least, to be their own Dunhill.

Mr. Grafton  
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Of vowed  
against what  
is good in its  
use and kind

¶. Dr. Gaudens affirming, that an oath cannot bind from what is in its nature good, was meant so far onely as the use of that good may be morally necessary for himself, or his; as if a man absolutely vow, neither he nor his, will ever take Physick, or be let bloud, or wear a cap, or drink wine; These are rash and vain vows, and oblige no further than a man can dispense with the use of them, without drink and eminent danger of his health and life, which are not his own to squander away, or rashly engage, but to be discreetly preserved for Gods glory, and others good related to us; else no doubt a man may in order to promote a spiritual good, vow against the temporary use of some things good, lawful and indifferent; But this must not be rashly nor so, as to oblige beyond what he morally owns to self preservation, much less may a man make a vow in an others behalf, and force them to keep it, as some Presbyterians would have all the Nation and Bishops too, to keep their covenant, even against Episcopacy and their own rights. Truly let Presbyters who begot it, keep it, in that rigid sense, if they can, to be sure they were more better able than most Bishops, who had

had much a do to keep themselves being stripped of all by some Sacrilegious Covenanters.

¶. For the case which Mr. Grafton puts rather facetiously than conscientiously in reference to separating the good not materially but morally from the evil of Episcopacy ; My answer is, I know no greater evil in Episcopacy, than to have it too much leavened, soured, and paled with Presbytery ; The advise and Counsel of grave and learned Presbyters is good, where required and useful, but to have the authority so melted and minced, that the Bishops shall have no more of it, than lately the Presbyters left him of his Estate, is to render the Bishop a cypher, and to make every Presbyter a kind of suffragan Bishop, or a Ruling Elder, and Master of misrule.

But if Mr. Grafton have not so good a sieve or fining-pot for Episcopacy, as is fit, let him not fear there are some other as wise and honest men in England, who in this work may save him the labour, and serve the King and Church and Kingdom, with such just proportions, that Episcopacy like the shew-bread of the Temple, shall be neither too fine nor too coarse ; by either keeping in all the bran, or bolting out all the flower of Presbytery.

§. Mr. Graftons wonderment may cease, as to a man binding himself from, and after applying to what appears good and useful to him, when he considers the meaning of Dr. Gauden is not, as to a sensible or advantagious temporary good, in point of private profit or pleasure ; To which bounds, the oath though inconsiderate and to his detriment and inconvenience, doth bind ; But it is as to a moral good, or evil from which he is thereby excluded,

Mr. Graftons  
plot of re-  
fining Epis-  
copacy.

Mr. Grafton  
page 33:  
Of vows u.1.  
der racit  
conditions.

and to the contrary evil of which he is betrayed, by Superstitiously extending his oath to the prejudice of Gods right and others just interest in his life, health and liberty and estate, hereby being over righteous, a man may destroy himself before his time.

§. As if a man vowed he would never go out of his Chamber, either to serve God or man, no nor in a fire to save himself ; Here his vow, as it could not be extended, so it must not be executed beyond what it could morally be intended or taken, (*salvo dei continemento*) with reserve and safety of Gods interest, which is a tacite caution and dispensation ; For as we cannot swear to the prejudice of our neighbours, so less to Gods, and no further to our own, than in things under our Dominion and command, so as to make a good use of them ; If a man vow in the time of his plenty, and gain to give a Crown or an Angel a day to the poor, without limitation expressed, and after grow poor, and cannot spare it from his support & his family, he is absolved and ought not to keep his vow.

§. In his conclusion Mr. Grafton peremptorily resolves, that though Episcopacy were never so good, yet unless it appear necessary, it must not break through the bond of the Covenant ; Episcopacy is not only under the Notion of a good Notional and entitative or National and political, but moral and Ecclesiastical, having with it, and in it, somthing more Christian and Apostolical perfect and Divine, than any other Government besides the *aequum & justum*, right and justice, by Law annexed to it, and not without injustice and oppression to be taken from it ; He that vows to take away my horse, must not

Of the pru-  
dential ne-  
cessity of  
Episcopacy

not say he will not change his vow, till it appear that my horse is not only good, but necessary for me; I believe both the Law and the Gate-house will teach him, that all mens goods in nature, art and use, are under the protection of the Law, as things of right and property, and so by a moral preceptive and divine necessity ( forbidding others to rob, or rapine, yea or to covet them unjustly ) they are the owners ; Nor will it serve the thiefs turn, to say he is a better horse-man, and can both keep and ride him better, than the right owner.

§. For the Sacred prophecies which Mr. Grafton talks of in the Doctors props to bear up Episcopacy, if they will not serve Episcopacy, possibly they may Presbyter, which fears not to cover and cluck it self under the wings of the Covenant, as a strange chicken ; When the same Covenant binds against Schisme and Superstition, of which scurfe or Leprosy let Mr Grafton ( as the Priest of old ) take view and examine if Presbyter be curable, either to the civil schisme which we call faction, contrary to the Laws, or that Ecclesiastical, which is contrary to the Catholick Custome and all the Cannons of the Catholick Church, as well as this of England.

§. At last he speaks very softly of mourning for the faylers of not keeping the vow and covenant ; Pray see if there were no faults in taking it, I am sure there will be in keeping it to some mens unjust sense, as much as in Absalom, who had his ambitious vows to be paid in Hebron, when he begun his unnatural rebellion ; Still he deplores and perstringeth Episcopacy, as if Presbyter were the only spotlesse bird. Good Mr. Grafton, have you

no tears for her, or have you no eyes to see her faults, her wantonness, her insolencies, her excesses; how like *Hagar* when she thought she had conceived, not by *Abraham* the Father of the faithful, but by a mixture with strangers, she perited against *Sarah*, and lifted her self up against her superiors King and Laws, as well as Bishops, hath *Presbytery* given all her bitter doses to King, Bishops, Church and state by exact weight and measure; Pray look well on the file of our times story, examine the simples and the compositions, you will find, as you might by their violent and destructive operation, they were not well balanced or proportioned in the Scales of right reason, loyalty, justice, charity, Law or Religion, else we could not have been so over-grown with *Anarchy* and *confusion* in church and state, with *civil wars* and *sacrilege*, with *self-seeking* and *uncompassionateness*, whom did *Presbytery* ever pity, that was depressed by her? Or whom did it ever relieve but *it self*?

*Dr. Gaudens* §. There is no better Counsel to be given to our Counsel to Presbyters Presbytery than that which the *Angel* gave to *Hagar* now wandring in the Wilderness; and ready to *perish*; *return and submit to thy superior* in age, honour and Authority; to venerable Episcopacy and Reverend Bishops, in whose family and under whose *inspection* Presbyters are much safer and happier, than they can be in their *schismatick* de-sertions and factious divisions; No men wish and designe better for all Presbyters, that are absolute honest and ingenious than good *Bishops* do, who will treat them, not as their Lords over them, but as Fathers to them, not as Subjects but brethren, Nor is he fit to be a *Bishop*, who is not as much concerned

concerned for the inferiour *clergies* good order, support, honour, and happiness, as his own ; for such is the symbolizing fate of good Bishops, and all other reformed Ministers in England, that divided they will be destroyed, united they will be invincible ; Nor can those men be either very wise, or faithfull to the Church and Kingdom of England, who study to separate what God and the King, & the Laws of this kingdom, & the constant custome of this Church, as of all others from the beginning of Christianity, have united together, in one family and holy economy, by which good Bishops may be adorned with the presence, assisted with the counsel, and honoured with the love and respect of learned Presbyters ; On the other side, such worthy Presbyters may be protected and encouraged by the presidencial and paternal care of godly Bishops, whose true honour is not to be preferred above their Brethren, but to be as Joseph was, profitable to them, and to imitate the great examples of the Primitive Bishops, of the blessed Apostles, and of Jesus Christ himself, the great Shepherd, and chief Bishop of our soules, who laid down his life for his Church and flock, to whom we must all give account of all our times, talents, and advantages, in any kind, by which we are enabled and called to serve his great interests, which consists in such an holy ordering of his Church, as may at once save our selves and others, least while we preach to, or preside over others, our selves be cast awaies.

§. In this humble and holy ambition Dr. Gauden desires to live and dye, nor should he ever have pleasure in either seeing Bishops restored, or Episcopacy re-established in the Church of England, if he did

did not hope to see by this means the glory of God and the honour of the reformed Religion, with the peace of this Church and Kingdom happily recovered and firmly settled, upon foundations of verity and charity, truth and peace, order and uniformity, sanctity and solemnity, which are the great ornaments and monuments of any Church or Nation.

Conclusion.

§. And thus hath Dr. Gauden much against his temper and leisure, even tired himself and his Reader too, with his tedious and intangled animadversions upon those two Pamphlets, Of the Anatomist D. B. and the Analeptist Z. C. which sought to weaken the Strength, Religion, Law, Justice, and Honour of his Analysis, which sought in the most inoffensive way so to state and resolve the sense of that unhappy Covenant, as might make it some way consistent with Scripture, with our Laws, with the catholick judgement, order and use of the Church of Christ, with that loyalty which we owe to the King, with that justice, charity, and humanity which is due to all honest men, and especially to Clergy men, who should be the best of all; Lastly, with that peace, order, stability, and good government, which is necessary for the happiness of this Church and Kingdom; That Gods mercy and his Majesties clemency may not be still turned into wantonnesse, by the unreasonable and perverse disputes of popular, peevish, factious, and turbulent Spirits, who are so far from adorning the reformed Religion, or the glorious Gospel of Jesus Christ, or the name of the blessed God, by urging their Covenant on the King, and on this Church and Kingdom, in their unjust, illegal, novel, factious, and confused sense, against the ancient English Episcopacy, that they cause the name

name of God, and of Christ, and of the reformed Religion to be *evil spoken of*, by following those injurious, schismatical, and sacrilegious things, that are not *true*, nor *honest*, nor *just*, nor *pure*, nor *lovely*, nor of *good report*, without *any virtue*, or *praise-worthiness*, contrary to those things which they have learned and received, seen and heard, in this and all *ancient Churches of Christ*, in the *first Apostles* and their most eminent successors, whose uniform, piety, order and charity it is far safer to *imitate* without any such *Covenant*, than to *deviate* from them under pretence of it, if it cannot be reconciled to *pious antiquity*, and to the *Laws of God and man*, which are the sufficient and onely safe *rules* and *bounds* of our duties, nor do they stand in need of any such novel *Covenant* to *eke them out*, nor will they bear any such *new patch or addition* to their *old and fair garment*, if it be of *another colour* different and deformed from those *ornaments of justice, loyalty, honesty, and holy antiquity*, which are the glory of *true Religion*, and the *defence* of a *good Conscience*, in which Dr. *Gauden* hopes and prayes to live and dye, without doing, saying, or writing any thing which may justly grieve either *Gods Spirit*, or the *good Spirit* of any man truly godly, that is *just and holy, righteous to man and religious to God*, contrary to which, no man either may make, or take, or keep any *vow or Covenant*.

## F I N I S.

Reader, through this discourse, for *Grafton* read *Crofton*.

Books written by *John Lord Bishop of Excester*,  
and sold by *Andrew Crook*, at the green  
Dragon in St. Pauls Church-yard.

1. **H**ieraspites, A Defence for the Ministry and Ministers of the Church of England.
2. Three Sermons preached on publick occasions
3. Funerals made Cordials, in a Sermon preached at the Interment of the Corps of Robert Rich, Heir apparent to the Earldom of Warwick.
4. A sermon preached at the Funeral of Dr. Ra'ph Brounrig Bishop of Excester (Decemb. 17. 1659.) with an account of his Life and Death.
5. A Petitionary Remonstrance in the behalf of many thousand Ministers and Scholars.
6. ~~Karissim~~, five Medicastri, Slight healers of publique hurts, set forth in a Sermon Preached in St. Pauls Church, London, before the Lord Mayor, Lord General, Aldermen, Common Council, and Companies of the honourable City of London.
7. ~~Misericordia Domini~~, Gods great Demonstrations and Demands of Justice, Mercy and Humility, set forth in a Sermon preached before the honorable House of Commons, at their Solemn Fast, before their first sitting, April 30. 1660.
8. ~~ANAVSIS~~, The loosing of St. Peters Bands; setting forth the true sense and solution of the Covenant in point of Conscience, so far as it relates to the Government of the Church by Episcopacy.
9. Anti-sacrilegus, or a defensative against Dr. Cor. Burges.











